

The Church and Tobacco



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THE CHURCH AND TOBACCO

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THE NO-TOBACCO ARMY

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Introduction

THE purpose of *The Church and Tobacco* is to point out a vital principle that has been woefully neglected. We can not elaborate this principle in the introductory; this is the purpose of the book. But we offer this volume to all who are looking for the best in life, both for themselves and others, and who are in the habit of thinking.

Before the reader begins its study, we desire to have him consider the way in which *The Church and Tobacco* came into his possession. This has not been accidental. The reader may have purchased this volume, but the price does not represent the cost. The money the reader may have expended for this book represents only its commercial value, merely the cost of printing, advertising and distributing.

Back of these commercial necessities, there is a cost far greater, and more primary. *The Church and Tobacco* has been a growth. This growth has required cultivation, the cost of which has not been included in the selling price. This cultivation has been a joy to the author, for the burden of it has been borne by the Holy Spirit. Let the reader give credit to the Divine Hand, for any help he may find herein.

Errors may be found in the details of this book, but they should not be permitted to cause doubt of the importance of the principle it attempts to uncover. This principle is God's; the setting the writer has been able to give it is unworthy of the gem it bears. Let the reader keep his mind's eye looking for the principle, forgetting the feeble lights used by the author.

The wise reader will safeguard this point. As a bit of evidence that this is worth considering, permit us to say that when the first edition of this book was given to the printer, in the Fall of 1915, the writer did not know any commercial source from which funds to pay for its publication were to come. But before it was off the press, a promise for the exact cost came from a man in New York City.

The publication of this second edition was made possible by the receipt of a check for One Thousand Dollars from an unknown donor. Some servant of God sent it. The dollar the reader may have expended for this book is but an item in a plan, that offers to mankind an opportunity to share the joy of service to future generations, who will reap the harvest from fields we are sowing.

To obtain the greatest benefit from this volume, its study must be made with that largeness of mind and heart, without which it is impossible to extend the range of vision. The reader who is not convinced that the church should oppose the to-

bacco business, should withhold final judgment until The Church and Tobacco has been considered as a whole. No statement, paragraph, or chapter should be condemned, without considering its relation to the whole volume.

Finally, we congratulate the reader whose choice indicates a taste that classifies a reader with the strongest and the best. As you consider prayerfully the pages that follow, may the Holy Spirit be your guide; and may you be rewarded therefrom with that additional strength that is obtainable only through fellowship with THE LIVING TRUTH.

THE AUTHOR.

TO MY FATHER,

William Edward Poland, who bequeathed to me a birthright of purity, was an elder in the church for nearly half a century, and at the date of publication of this book is enjoying good health in his 90th year, this volume is gratefully and lovingly dedicated by

THE AUTHOR.

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CHAPTER I.

THE EFFICIENT CHURCH

Tobacco affords the earnest student some most interesting problems. Those who have used tobacco the longest do not recommend it; all intelligent people who use it wish they had never done so; the only people who defend it are those who are making money out of it, and the sentiment of the best people is against it.

The use of tobacco is an Indian custom which has been practiced by civilized people less than 400 years. It was vehemently opposed by nearly everybody during the first 100 years of this period. History records its constant opposition by the most intelligent people during all this time, but in spite of all this its use has increased until 90 percent of the male adult population of the United States is enslaved by it. Its manufacture and sale are now increasing rapidly. These facts compel us to admit that the tobacco problem is one that deserves the attention of all intelligent people.

To be able to understand the tobacco problem, the average American will be required to change his mind. We have so many opinions about tobacco which are untrue that we have little regard for information, and less desire for investigation. Tobacco has soothed society to sleep; the belief that its use is harmless, unless used to a degree

where it impairs the health, is very general, even among intelligent people; but the truth is that when the result of using tobacco begins to manifest itself in injury to the health, the tobacco victim is then in the last stage of its devastating influence.

Long before health is affected by tobacco in the average person, intellect suffers; and before intellect is affected, possible spiritual development has been limited. The reader who will place enough confidence in this statement to enable him to study slowly and prayerfully the first chapter of this book, and to read carefully the second chapter, will have begun the preparation of heart and mind that is necessary to a correct understanding of the study which follows. This preparation will be tedious to some, but it is indispensable to an understanding of the relation of the tobacco habit to the church.

Tobacco has a relation to business, health and religion. It has social aspects, and touches many other relations of life; but we desire to start this study simply under the banner of truth. When worked out in detail this will, of course, include every relation of tobacco.

Getting Our Bearing

The church is the representative of Truth upon the earth. This does not mean that everything the church does accords with truth. It means rather that the degree to which the church has been perfected is an index of the extent of her

comprehension of the truth. The church advances just in proportion to the degree of truth she lives. She is the best example of truth that exists, and her greatest purpose should be to live the truth. For this reason, every problem involving the truth is fundamentally a religious one.

This fact, and the nature and extent of the tobacco evil, as hereinafter described, make the solution of the tobacco problem a religious duty; and it is only by Christian enlightenment that the use of tobacco can be prohibited. Business may curtail its use, athletics may discourage it, education may limit the growth of the traffic, but only the church can ever annihilate it; so we approach its study by considering its relation to the church.

The church is two thousand years old, and humanity has not yet developed beyond that condition of mind and heart where war is likely to occur; in fact, each succeeding war grows more destructive and blood-curdling. It is evident that without the influence of the church, nations would have neither their present strength nor intelligence, therefore their power to destroy would be less than it is today. Furthermore, had Christianity perfected mankind to a degree sufficient to have given humanity the necessary tolerance and safe standards of living, war would have ceased.

But to say that war among nations, even partly Christian, is more destructive, as frequent, and

as cruel as it would be among heathen people, is only another way of saying that some attributes of the human mind have been developed, without the growth of other attributes to the same degree. In other words, humanity is suffering because of a disparity between spiritual development and intellectual development. A greater degree of spiritual development is necessary to protect our present intellectual attainments, and to make them practical.

Uncontrolled strength of any kind is always a menace. Humanity at war is like an engine that is destroying its own parts when the governor belt is off. Normal, proportionate development of those attributes of the human mind which enlighten and control, eventually will prevent war. Individuals suffer and frequently die of ailments that originate in a lack of spirituality. Some of the most persistent and pitiable cases a physician is required to treat are those in which physical and intellectual life suffer from lack of spiritual control; and such cases are not rare. In a similar manner, nations degenerate and may collapse because of deficient spiritual development.

Digging for a Foundation

A study of the results of the tobacco habit affords an explanation of one very fundamental cause of such a condition. To lead the reader to understand this explanation, and give him a vision of the remedy, it is necessary to review the condition and the work of the church, before we ap-

proach the study of tobacco; for, whether it is recognized or not, it is the church which fosters tolerance, forbearance, co-operation, mutual helpfulness and brotherly love. Without the normal growth of these mental and spiritual attributes of mankind, the church can not attain the heights of its possibilities.

By explaining how the use of tobacco hinders the development of these attributes, we hope to lead the prayerful student to recognize the fact that tobacco is a very primary cause of some of the worst difficulties from which humanity is suffering, and that its use may have been a factor even in the cause of recent wars. To prove this, it is necessary only to show that the church is inefficient, and that tobacco perpetuates spiritual inefficiency.

It is not our purpose to outline, describe or even to suggest a boundary of the possibilities of the church. The Bible itself has found it difficult to convey the inestimable value of the opportunity offered to mankind in the church; we, therefore, shall not attempt the impossible. As a place from which to start, let it suffice to think of the church as that body of individuals which is marching in the vanguard of progress; call it that body of men and women who, hearing the command of a common Master, "Be ye therefore perfect, even as your Father which is in heaven is perfect," are making an honest effort to live such a life. Biblical writers speak of the church as the "bride" of

Jesus. Try to conceive what sort of people Christians should be to constitute the bride of a groom whose life and character are so pure and divine that he was able to say and live up to it, "I am the way, the truth and the life."

Making a Safe Estimate

Estimated even upon our human basis, a bride is more beautiful than a groom. Biblical writers doubtless use the term "bride" to describe the church because it expresses the most desirable of all human possessions. Had there been a word that expressed more fully the idea of extreme value, they probably would have used it instead of the term "bride." There is abundant evidence that the heavenly Father puts an estimate upon the church which makes her more precious than Jesus. Does the fact that God gave his Son, a sacrifice for the church, not suggest that, of the two, the church is nearer and dearer to the Father's heart? Can we charge God with being wasteful or even uneconomical by saying that he gave the greater for the less?

If, then, the church is more important than Jesus, can any Christian be satisfied with his attainments who has not in mind such an ideal, toward which he is realizing an actual growth? Shall I, a member of the church, be satisfied without the knowledge that I am making a steady growth toward an ideal that is pure enough, sweet enough, and sufficiently divine to win the approval

and admiration of Christ, and to be his equal—yes, even his bride?

Is there any indication that the church has such an ideal? There are many members of the church who have such an ideal, but the percentage of this membership is too low. Certainly all Christians should have it, for evil is growing more negative, and it is thought by some that the problems of the church grow faster than her ability to cope with them.

Danger Signals

Dr. J. H. Kellogg is a physician of unquestioned ability, whose methods of healing are as similar to those of the Great Physician as is possible for present human attainment. In missionary circles, he is a leader whose judgment can not be ignored without loss. When he had been the head of Battle Creek Sanitarium forty years, he said, "Race degeneracy is rampant in the world. The care of the insane, criminals and defectives costs the state more than it would cost to educate them. One-fourth the number of all babies born die under one year of age.

"The death rate from heart disease and kidney trouble has more than doubled in thirty years. The birth rate is falling off and, at the present rate of decline, will reach zero at the end of another century. The human species is being crushed under a load of self-imposed hardships, superimposed upon adverse environment, influences such as no living organism can withstand. Far

tougher forms of life have succumbed and vanished under a less heavy burden of degenerative influences."

Is this a hopeful outlook? Is it safe to be too optimistic in the face of such prognosis? Do the facts warrant alarm? Is the church solving her problems and accomplishing her purpose? Is she serving society, or does society determine the ideals the church may have? An intelligent discussion of these questions forbids that we attempt to write in a popular vein by talking health, faith and happiness where these do not exist. We desire, however, not to lose sight of the doughnut, while we talk about the hole in the doughnut.

What we must do is to attempt to lead the prayerful reader to a greater realization of the truth, to the end that we may enjoy together the exercise that will be afforded in a Christian effort to prevent the growth of the hole, while we permit God to use us to increase the size of the doughnut. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."

Our Load Is Heavy

Instead of exerting a strong, steady force which tends to lift society to better things, the church of today is rather keeping pace with society, somewhat in advance. This conclusion has been reached through experience; it is not a theory, a guess, or the result of a grudge. We have seen

honest, intelligent, trustworthy young preachers who were convinced of the importance of some needed reform, chilled into spiritual indecision by the results of an attempt to impart their knowledge to a congregation. We have known a puny, gabby, sin-dried woman, whose absence from any community would be noticed largely by a decrease in gossip, influence the official board of a church to disregard the judgment of a state secretary. We have seen an intelligent and industrious young man, a convert from heathenism, who had been sent to school by the extreme sacrifice of a missionary, die from the lack of a hypodermic syringe in the hands of a medical missionary.

We have seen a missionary society spend many thousand dollars to start a work, where the need made such an effort imperative, which they were afterward compelled to abandon or to delay for years, because of the lack of financial support. We have seen a dozen or more beggars gathered into a deserted building, their sin-cursed bodies shivering beneath filthy, insufficient clothing, lying upon straw, spread upon the bare ground, with barely enough food to keep them alive, and a medical missionary visiting them, doing what he could, practically without co-operation; and the church in America called this hell a hospital!

From a mountain we have looked out into a valley, whose fertility is sufficient to produce crops of the finest quality, studded with the homes of millions of heathen, where little children play who

possess great possibilities, but whose lives will be blighted, shriveled and eventually lost, because they have no one to direct them. We have seen congregations in America refuse to be aroused by such a condition, or to show any interest in such opportunities. We have had American Sunday-school children, who came from so-called Christian homes, actually to steal curios which we brought from this place to show them. This is not a local condition. Sunday-schools are very few in which it is safe to put the pupils from Christian homes strictly upon their honor.

These apparent failures of the church are of such a nature that they can not be designated mere accidents or remnants, left from the good work which has been done. They are typical of a widespread condition—an index of the difficulty which any endeavor is certain to meet, which otherwise might be expected to receive the support and co-operation of all Christians. With such a condition to overcome, the ministry is working hard, zealous for every good thing obtainable, but taking every forward step with great caution.

It seems necessary to do this and sometimes to refuse to advance, because of the unwillingness of the church to progress. Our experience has been such that we are constrained to look beyond the common frailties of human nature, and try to determine what are some of the causes of this condition. After nearly a century and a half of

American freedom, and opportunity of the church, with an ancestry such as the Pilgrim Fathers, these are not encouraging symptoms.

How to Increase Our Power

Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Admitting the veracity of Jesus, we can conclude only that if we are not doing greater service than Jesus did, we do not believe him. What is the trouble? The greatness of our work depends upon the steadfastness of our belief. Our comprehension of Jesus is imperfect. Too frequently we study his teaching from a selfish point of view. We think of him as a star in our firmament or a spirit in the clouds, whose blessing we seek. Jesus never taught this idea of himself. He is great, but this is not a correct idea of greatness. If we did not get this idea from tradition or superstition, it must have originated in our own selfishness; we may be assured Jesus did not originate it.

If you wish to see Jesus, look in the mire beneath your feet. If you do not see him as a rock upon which you stand, it is because you are not a Christian. When he said, "Greater works shall ye do," he meant exactly what he said. As a father once took his child in his arms and held him up to pluck an apple from a tree, so do the principles lived by Jesus support everyone who is doing the world's work.

The greatness of our attainments depends upon the percentage of those who have gone before us who have embraced their opportunities in Christ. If society does not advance, it is because those who do not use their opportunities are laying upon those who desire to advance, a burden sufficient to prevent progress of the whole.

Jesus said, "Follow me," but he did not say that we may stop where circumstances compelled him to stop. We may not be able to live as entirely free from sin as Jesus, but we must not discredit his words by saying, believing or acting as though, collectively, we can never hope to execute the program he made. His motives were pure, his intelligence supreme and his character divine, but our perspective of his life depends upon our viewpoint. Viewed in the light, Jesus' life is perfect; in the darkness, it seems a failure. The good within us knows his life is practical; selfishness can not understand it.

Jesus' life was marred by sin in the lives of those about him. This made him homeless and often weary, and eventually crucified Him. But now, after two thousand years, when his followers are numbered by millions, we ought, as a result of his teaching, to be so serviceable one to the other that the imperfections of human nature, which have so long hindered the progress of society, would be eliminated. We have come to a time in the history of the church when our com-

bined co-operative efforts should show results far greater than they are.

Only One Safe Standard

We need to realize what it means to be a Christian. Jesus indicated that we are known by our fruits. He does not want our mere praise. One time when a man called him good he said, "There is none good but one, that is God." This indicates that Jesus does not desire our worship for his own sake, but instead he directs our attention away from himself and points us to God. We should worship God—with Jesus to show us how; by means of this worship, we should become like God and have no ideal less than him. This does not discredit Jesus; it pleases him; he wants us to be like God.

Impossible? No. The result of an earnest effort to approach such a standard will surprise every Christian who makes it. To do this, it is necessary only to study God's attributes and to live them. A Christian should try to be as constant as the force of gravity, as pure as dew, as accurate as a ray of light, as prompt as the sunrise, as true as a plant is to a seed, as industrious as an ant, and as unselfish as a fruit tree. It is his privilege to be as serviceable as a field, as apt to grow as a weed, and as economical and resourceful as a river, which exists by gathering up the waste, the overflow, and while pouring it back into

the great source of supply, serves humanity by affording a highway of travel, and a supply of food, water and power.

The prevailing reason that mankind has these attributes to such a limited degree is explained only by the fact that we are lovingly given the power of choice, and we have not chosen them. The church needs to realize that Jesus has made it possible for her eventually to attain perfection; in other words, our standard is too low. This does not mean that we should try to exalt self, neither does it mean that we must abase self. It means that we can do great things and be great, simply by mastering the study of the processes only by which greatness is attainable, then use them.

If we do this, we will do greater works than Jesus, because he had difficulties with which we do not have to contend, since the principles lived by him have partially overcome them. We might quit calling Jesus the Saviour of the world and think of him as the greatest saviour. Jesus came to be our friend and neighbor, rather than our idol. This world has many saviours. Any person who is not one of them is not a Christian. Any member of the church is Christian and is saving himself, only to the degree that he is improving the world.

Be Practical

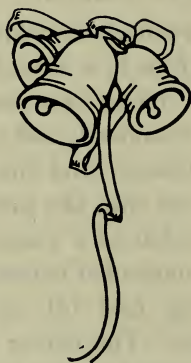
Christianity has too great a percentage of superstition still clinging to it. We emphasize too

much the life beyond the grave. The truth is that life beyond the grave will be only a continuation of the qualities of life lived here. No one will ever be in heaven who does not arrive there before death. If having the support of Jesus, doing a greater work than he did, and supporting others who will do a work still greater, is not heaven to a human being, that individual's idea of heaven will never be realized.

We invite the reader's consideration of such a standard, to lead him to a mountain peak to view the tobacco evil. When you recognize the practicability of this standard, and gain a knowledge of the effect of tobacco, and the extent of its influence, you will see that the present condition of the church is like that of a wagon the writer saw. A large log was suspended beneath the axles with a chain. The log had hit an obstacle which stopped the wagon. The driver was tugging and sweating, trying to pry up the wheels to raise the log above the obstacle. He had suspended the log beneath the wagon, instead of putting it upon the wagon, because he was working alone. Humanity is the log; the church is the wagon; God is the driver, and virile Christians constitute the team. Tobacco is the obstacle.

Frederick Lynch says in his *New Opportunities of the Ministry*: "Unless a great, devoted, consecrated, noble, brave, capable and resourceful band of young men, ready to live even the sacri-

ficial life, shall grapple with this new church problem in the new America, the failure of the church will soon be upon us." A satisfactory explanation of many of our difficulties and failures is found in an exhaustive study of the effects of tobacco.



CHAPTER II

IGNORANCE CONCERNING TOBACCO

In this study, the first lesson the average person must learn is the fact that he knows very little about tobacco. Upon this subject, most people are eligible to a great "know-nothing party." No writer has depicted the whole truth about it. Those who have made tobacco a study have often been poorly equipped for correct observation of the whole truth. The result is that many facts have been written which need correlating.

Physicians have told us of the poisonous nature of tobacco, and its relation to disease. Ministers have seen vaguely its moral significance. Educators have studied its intellectual aspect. History tells of many individuals who have recognized its harm, but the last twenty-five years has given us most of our accurate information concerning tobacco. We are only beginning to distribute this knowledge, and the public has just learned that it exists.

Recently going into a Carnegie Library, the writer could not find a single line upon this subject. One writer closes a chapter brimful of facts with this statement: "The main object is to help in saving some of those who are not addicted to the use of tobacco. Let none of us be so sanguine as to think we can accomplish much more than this at present."

These statements indicate that this writer realizes the nature and magnitude of the tobacco

problem, and our lack of information concerning it. It is so large that we do not see its borders, therefore, those who are uneducated along this line do not realize that we have a tobacco problem. Those who attack it have the same problem that Columbus had. To the people of that day the earth appeared flat, and therefore they argued that it is flat. Columbus was ridiculed, censured and neglected, and he finally died in disgrace, because he saw the truth, and dared to live it. To-day every school-boy sees the spherical earth that Columbus saw.

The Great Deceiver

You who have looked into a mirror so large that you did not notice the frame, know that you may see your image without having seen the mirror. The larger the mirror, and the more nearly perfect its surface, the more difficult it is to see. People have been known to collide with such a mirror before seeing it. Every boy that forms the tobacco habit runs into it in this way, and after the habit is begun, it is generally too late to save him. For reasons here to be described, he can not then be convinced.

Standing upon one of our great mountains, the writer was unaware even of the presence of a mountain. On top of this mountain, the earth's surface is sufficiently flat to give the idea of ordinary land. If you wish to see a mountain, take a train at its base, and, traveling away from it, look back. At the proper distance you can see the mountain.

It is so with tobacco. The victim of tobacco does not realize his error until he tries to get away from it. Most of us are too near and too vitally associated with it to understand. Who among us does not have a relative whom we judge to be a living example of its harmlessness? When we recall that a majority of American men use tobacco, and the rest of us breathe it second hand, we begin to see a reason for not seeing ourselves.

But education will give us a vision of the tobacco evil. Tobacco can not stand the light. But only the most progressive are teaching the truth about tobacco, and there is a general timidity, and frequently positive fear to teach it. A tobacco narcosis has settled down upon us. The writer is frequently told by a minister that if he should preach against tobacco he would lose his pulpit.

Sacrifice the Only Remedy

An anticigaret leader recently told us that he believes in No-Tobacco, but can not make a living advocating it. After demonstrating the poisonous nature of nicotine by giving a drop to a cat in one of the public schools of Topeka, Kansas, the writer was arrested, placed in jail, and found guilty of cruelty to animals, before a justice of the peace. This decision was confirmed by a jury in a later trial. When this case was appealed to the supreme court, the judge let it die.

About the same time, the Kansas State Teachers' Association passed resolutions condemning tobacco, and the public and the press promptly de-

nounced their action. Who has not learned of the large number of churches that contributed to the tobacco fund for soldiers, during the great war? And what percent of American leaders is saying anything about this shameful disgrace? On the contrary, there is sometimes a feeling that a gentleman is not well dressed unless he is smoking. Many of our young people actually feel that to smoke is an indication of refinement and prosperity! Recently when we requested a brother to lead in prayer before a public consideration of the tobacco problem, some of the young ladies giggled.

It was our privilege to be associated with a group of men who made application for the charter of an organization, the purpose of which was to educate young people in regard to the effect of tobacco. The court of Allegheny County, Pennsylvania, refused to grant such a charter. Judge J. McP. Carpenter, an elder in the church, in his decision said: "So far as the educational purpose avowed is concerned, it appears to be predicated upon a postulate, to wit: 'The use of tobacco is an evil,' and that, to educate the public to a knowledge of this assumed fact, petitioners are entitled to incorporate for the purpose of supporting an educational undertaking."

A few days after this decision was made public, the writer was arrested in a suburb of Pittsburg, for soliciting money for No-Tobacco, without a permit from the city council. The clerk, whose duty it was to issue such permit, told us that we

had violated no city ordinance and that no permit was necessary. To have proven that this arrest was only a bluff, would have required a long legal controversy in the court, such as we experienced in Topeka, and we chose to quit soliciting instead. Had we been soliciting money to buy tobacco to poison our soldiers, the members of this city council would have said nothing.

The Darkness of Midnight

An Ohio state law, Section 12681, reads, "Whoever sells, exchanges, gives away or offers to sell or give away a cigaret, or a substitute therefor, containing a substance foreign to tobacco and deleterious to health, shall be fined not less than ten dollars, nor more than fifty dollars." A president of the Paris Medical Academy said, "Except prussic acid, nicotine is the most poisonous substance known to the chemist." In other words, an Ohio legislature made a law forbidding tobacco, which contains the most poisonous chemical in the world, save one, to be adulterated! Should Fate, by some hook or crook, change all the nicotine in Ohio by substituting opium, cocaine, morphine, strychnine or arsenic, this would only lessen the poison. What must be the ignorance of a nation upon this subject, when the legislature of one of its leading states ignorantly built a legal fortress to guarantee that a narcotic poison, having no commercial value whatever, and used only to degenerate its citizens, shall be kept up to a definite standard!

March 1st, 1915, a federal antinarcotic law, known as the Harrison law, went into effect throughout the United States. We quote from this law:

Section I: "Every person who produces, imports, manufactures, compounds, deals in, dispenses, sells, distributes or gives away opium or coca leaves, or any compound, manufacture, salt, derivative or preparation thereof, shall register with the collector of internal revenue."

Section II: "It shall be unlawful for any person to sell, barter, exchange or give away any of the aforesaid drugs, except in pursuance of a written order of the person to whom such an article is sold, bartered, exchanged or given, on a form to be issued in blank for that purpose by the Commissioner of Internal Revenue."

Section IX: "Any person who violates or fails to comply with any of the requirements of this act shall, on conviction, be fined not more than \$2,000, or be imprisoned not more than five years, or both, in the discretion of the court."

Section XI: "That the sum of \$150,000, or so much thereof as may be necessary, be and hereby is appropriated out of the moneys in the Treasury not otherwise appropriated, for the purpose of carrying into effect the provisions of this act."

One of our leading medical journals says: "At irregular intervals an inspecting officer will call upon you as a matter of routine required of him. If you go 'straight' this officer will be a co-operating friend, but if you violate the law he will at once report you for prosecution. Druggists are tied up even tighter than physicians." Why handle opium and coca and their derivatives with such rigid legal restrictions, while tobacco, which contains poisons more deadly than either, may be secured on any street, in fact, is likely to be found in any pocket in the nation? The only answer is—tobacco!

Worse than Animals

A young man whom we treated for cure of the tobacco habit said, when he had read some No-Tobacco literature, "Oh, had I only known these things before this habit fastened itself upon me! Sentiment should have been aroused sooner." At another time he said: "I should have had to smoke had it cost me a thousand dollars"—and he was working at a boarding-house for his board!

Emphatically, Americans know nothing about tobacco! They listen with open mouth to a lecture on foot-and-mouth disease, and ridicule a sermon on tobacco. Their friendship may be lost by the presence of a hair in the butter, or a fly in the salad, but they leave the table, and immediately administer a dose of nicotine. They call on a doctor, pay him to dress a scratch to prevent blood poison—then inhale the deadly poison of tobacco

deep into their lungs as they leave the office. We gave a million men as a sacrifice to abolish negro slavery, but we allow many to think slavery to tobacco is an accomplishment.

During the Great War, America gave an average of one hundred soldiers per day to save the world from autocracy, but we contribute two thousand seven hundred boys daily to encourage the Tobacco Merchants Association, and this autocrat defies us to stop! Thousands of American girls wear their best, and spray upon it an heliotrope perfume, to go out with a young man whose clothes are more offensive than a goat. College girls take a course that includes the study of physiology and hygiene, then permit a nicotine soak to be the father of their children.

A man will even cheat in a trade, and spend the money gained thereby for this poison. Many a wife washes for a living, while her husband spends his wages for this death-dealing agent. We complain that times are hard, spending enough in a few years for tobacco to buy and furnish a good home. Think of a creature so ridiculously silly that he chews a poisonous cud until he extracts all its strength, attempting to spit it out as waste as he does so. You can not force an animal to do that!

Inconsistency

The average man locks the door at night to keep out a thief, and shuts in a tobacco devil. He takes life insurance and death insurance—both at

the same time. His Bible says that his body is a temple of the Holy Spirit, but he wonders if it be wrong to use tobacco. He works hard to send the boys to college, sending money with them to poison their brains, and to teach others the same practice. All his life he expects a silk-lined coffin, with flowers and music at his funeral, but pays little attention to the life that will be reviewed there.

This average American wants pure food laws, but a "chaw of terbacker" after each meal. Building airships, he puts a nicotine judgment at the steering wheel. Thinking he teaches his children the ideals of Washington and Lincoln, he imitates a habit of the American Indian. Building great, expensive structures of brick and stone, he goes within to worship, but he has his god in his pocket, while at the door there is a bottomless tobacco pit, into which all his sons may fall before they are old enough to discern the purpose of the church, and he does not even put up a danger sign.

Occasionally this American hears a missionary sermon, but it never occurs to him that he is worse than the heathen, for among the civilized, he fosters the tobacco habit, the most disgusting heathen practice in all the world—when understood. He may pray: "Deliver us from evil," while he knows the use of tobacco is wrong, but he uses it anyway, and one who reminds him of his error is likely to lose his friendship. He

may even repeat, "Thy kingdom come, thy will be done in earth as it is in heaven," but if you suggest that it is not God's will that we poison ourselves with nicotine, he changes the subject and calls you a crank. You may find pictures in his home, music in the parlor, and paint on his barn, but his appreciation of the most beautiful is destroyed by nicotine.

This American may have money in the bank, but his nerves are always bankrupt without his idol. Yes, in some ways he is less alert than a chicken, a dog, or even a hog, for they struggle when forced to take poison, but he struggles to learn to take it. He may constantly increase the amount he takes, until his Creator's forgiveness and loving mercy are exhausted, and he dies slobbering and savagely declaring that tobacco has never hurt him. Such is the material of which the church is made, and you and I, dear reader, have been associated with this all our life, and, because we have been so much like it, few have noticed these facts.

More Dangerous than Opium

Why discredit the Chinaman for his opium habit when tobacco is more poisonous than opium? Morphine, the principal alkaloid of opium, is frequently given hypodermically in one-fourth to one-half grain doses, while one-seventh grain of nicotine placed upon the tongue of a normal adult will certainly cause death. We would not infer that the tobacco habit is more in-

jurious to the individual than the opium habit, although the total harm being done by tobacco is certainly many times that of opium. The size of the fatal dose of a drug may have little to do with its action when taken constantly, and does not determine the ultimate effect of its habitual use, since the user takes a dose sufficient to produce only the effect he desires. The effect of the habitual use of any drug must be determined by a study of the results.

The writer has had abundant experience with the opium habit, and it would be difficult for us to choose between these two habits. Tobacco is more subtle, and its evil effect is slower and less apparent, but this fact makes it the more dangerous. A sufficient reason for the fact that tobacco is more popular in America than opium may be realized when we consider that the use of tobacco is our sin, and its study has been neglected. If tobacco were more immediately harmful than it is, the total injury done by it would be less.

The Voice of Experience

Charles B. Towns is one of the most experienced authorities on the subject of narcotics in the world. For twenty years he has conducted a hospital in New York City, solely for the treatment of drug habits. When China was struggling with the opium problem, Mr. Towns went to China, where he treated four thousand cases of opium habit. He says: "The reason opium-smoking

has been, up to the present, less prevalent in the United States than in China is probably that the preparation of it is not so convenient. If opium-smoking had been generally countenanced in America, if sale of the pure drug had been for generations permitted here, if houses for its sale and preparation had been found everywhere, if its social aspects had been considered agreeable, opium-smoking would be as prevalent here as it has been in China.

“Our human nature is essentially little different from that of the Chinese, but lack of opportunity to do evil is everywhere recognized as a great preservative of virtue. But, allowance being made for the difference of moral concepts, our standards of morality, honesty and virtue are certainly no higher than those of the Chinese. Were the conditions the same in both cases, there is no reason to suppose that opium would not be smoked here as much as there; but fortunately it has not yet become so easy, convenient and agreeable.

“When tobacco was first introduced into Europe its use was everywhere regarded as an injurious habit, and on this account, for a while it made slow progress. It is no less injurious now than it was then; we have simply grown used to it, and it was only when people became used to its injury that the habit began to make rapid strides.

“Nothing more strikingly illustrates how addicted a people may become to a habit than the

smoking and chewing of the traditional southern gentleman of the old school, whom any other personal uncleanness would have horrified. Young men most fastidious about their apparel seem quite unaware that it is saturated with the smell of tobacco. The odor of a cigaret is probably as offensive to some of those who do not smoke as any other smell under heaven; yet such is the power of habit that we tolerate all these things. If we could begin all over again, we would find the same general objection to smoking that existed in Europe when the habit first began. Our chief need, then, is a new mind on the subject."



CHAPTER III

POISON AND NERVE CELLS

Nineteen different poisons have been isolated from tobacco and tobacco smoke. The principal one for which tobacco is used is nicotine. Except prussic acid, which is one of the other eighteen, nicotine is the most deadly poison known. Six ounces of alcohol will kill a man, but six ounces of nicotine will kill sixteen thousand men.

There is an average of about three percent of nicotine in tobacco, and the proportion sometimes approaches nine percent. Its cultivation, manufacture and sale are wrong, and students of this traffic are beginning to see in it the most stupendous evil of present-day civilization. Dr. J. H. Kellogg estimates that one hundred thousand Americans die annually from its results. The pleasure produced by tobacco is not real, but merely apparent. It is not worth what it costs.

What Our Physicians Are Taught

We quote from Dr. Samuel O. L. Potter's *Materia Medica*, a book of 950 pages, published by P. Blakiston's Son & Co., Philadelphia. This book is authority among physicians everywhere, and is used as a text in medical colleges. We are using the ninth edition, published in 1902. Dr. Potter was professor of the principles and practice of medicine in Cooper Medical College of San Francisco, a writer of many medical books, a surgeon

in the United States army, and a member of the Royal College of Pharmacy, London. He says:

"Tobacco is a very depressing nauseant, an emetic by irritant as well as by systemic action, and an antispasmodic; also, sternutatory, diuretic, diaphoretic, cathartic, sedative and narcotic. It first stimulates and afterwards paralyzes the motor nerves of involuntary muscles and the secreting nerves of the glands, also the spinal cord and the pneumogastric nerve, at first stimulating both the pneumogastric roots and its ends in the heart, but afterwards paralyzing the latter. It increases the salivary and intestinal secretions and produces diuresis, tremor, clonic spasms and a tetanic state followed by paralysis. It contracts the pupils, slows and depresses the heart, lowers arterial tension at first, and afterwards raises it, reduces the body temperature and causes profuse sweating, cold and clammy skin, collapse and death, usually by paralysis of the heart. Its empyreumatic products (volatile products driven out by heat) act similarly, but less powerfully. Fatal results have followed the inhalation of its vapor into the lungs.

"The continued use of tobacco by smoking or chewing to excess produces granular inflammation of the fauces and pharynx, atrophy of the retina, dyspepsia, lowered sexual power, sudden faints, nervous depression, cardiac irritability, and occasionally angina pectoris. Used by the young, it hinders nutrition of the body by interfering with

the processes of digestion and assimilation. It has been credited with causing cancer of the lips and tongue, blunting the moral sense, mental aberration and even insanity. 'In the young, excessive indulgence in tobacco may lead to cardiac hypertrophy, dilatation and even valvular lesions.' (Osler).

"Nicotine in even minute doses (gr. one-seventh) causes symptoms of intense gastric irritation with an extreme degree of collapse. It abolishes the function of the motor nerves, and paralyzes respiration. Its general action is that of tobacco, but it is one of the most powerful and rapidly acting poisons known, death having occurred within three minutes after its ingestion, the patient dropping instantly to the floor, insensible, with no symptoms except a wild stare and a deep sigh. One-fifteenth grain has caused death in a human being, and one-thirty-second is fatal to cats and dogs.

"Tobacco is now but little used in medicine, the dangers attending its employment, either internally or externally, having caused it to be superseded by less violently acting agents."

Our Own Experiments

What Dr. Potter says is true. Any one doubting that nicotine is so poisonous will do well to experiment for himself. He will have difficulty in securing the nicotine, which, as Dr. Potter says, is not used by physicians. It is a dangerous drug to have in the home. Druggists do not keep it. It

required three weeks' correspondence to secure our first sample, which was finally obtained from Merck & Co., New York City. It is unsafe even for a physician to prescribe nicotine. He may give it a few times; but, soon or late, he will prescribe the ordinary dose to a patient who is very susceptible to nicotine, and kill or injure him.

Our study soon convinced us that nicotine is a very deadly poison. We dropped three drops of it upon the shaven skin of a cat's back. In five minutes the cat vomited violently. In fifteen minutes it panted for breath, then lay down exhausted and soon became unconscious. An hour later it could walk a staggering gait. Four hours later we placed one drop in this cat's mouth, and it was dead in two minutes. We dipped one-half inch of the end of a probe into nicotine and wiped it upon a cat's tongue; the cat began having spasms in three minutes, and in seven minutes it was dead. As nicotine has about the consistency of water, this cat received only a fraction of a drop.

But the poisonous nature of nicotine is not the question. Does tobacco injure those who chew, smoke or snuff? If so, why does it not kill upon the spot, when first taken? What evidence is there of injury?

It is evident that when one-fifteenth grain is required to kill, any less amount will not kill. A slightly smaller dose does make every normal person sick, however, as every beginner can testify. Any person who is not disturbed by the

first smoke or chew is not taking nicotine for the first time. Such individuals may have become unconsciously habituated to the use of tobacco by living in an atmosphere that contained smoke. This will be explained later.

The First Effect of Tobacco

When a soluble drug touches the body, some of it is absorbed. It is all absorbed when sufficient time and adequate contact are given. Absorption is very rapid when a drug comes in contact with a mucous surface. When the drugs contained in tobacco touch the body, they are rapidly absorbed, and go directly into the blood. As tobacco or its juices are seldom swallowed, its poisons are absorbed principally by the mucous surface of the mouth. When the smoke is inhaled, the gaseous products resulting from the combustion of tobacco bathe the mucous surface of the mouth and that of the air passages, and are absorbed in the same way, with a similar result.

When absorbed, nicotine is carried by the blood throughout the body. The most delicate tissue in the body is the nerve cells, and these are profoundly affected by nicotine. When nicotine is carried by the blood to a nerve cell, the stored energy of that cell is liberated—in other words, used. This effect is what Dr. Potter calls the stimulation of tobacco. During stimulation, cell energy is spent in the same way that the chemical energy of a battery is discharged through a communicating wire, for a nerve cell has the same re-

lation to a nerve that a battery has to a wire over which its current is discharged. This discharge of cell energy is proportional to the amount of nicotine taken, and is very violent in comparison with other stimulants.

If the dose is very small, this release of energy results in stimulation only; if the dose is sufficient to cause violent stimulation, sluggish cell activity, due to partial exhaustion, immediately follows; and if cell energy is entirely exhausted, this stimulation is followed by paralysis. Since the drugs contained in tobacco have no food value, the exhaustion of cell energy produced by tobacco is simply a poverty of the chemical constituents of nerve cells, and must continue until sufficient rest has been given to permit the natural nutritive processes to restore the loss.

Cell rest, which is made necessary by partial or complete exhaustion of the chemical energy of nerve cells, is what we term tobacco's narcotic action. It is evident that, during this narcosis, activity of nerve cells is diminished, and that under sufficient dosage all activity must cease. As there are many kinds of nerve cells, and tobacco affects all of them, sensation, motion, intellect, will, sympathy, self-control and all other functions of the brain are affected.

The Secret of Tobacco's Power

This explains tobacco's power. The beginner does not take a fatal dose, but he does take enough to disturb the function of the most delicate nerve

cells. Nature, in her effort to repair, makes a readjustment of the stronger functions that have not been so perceptibly injured. If the narcotic is stopped, cells that have not been permanently paralyzed react, but before sufficient time has been given to establish a condition that approaches the normal one, the discomfort or nervousness, caused by this change, induces the victim again to yield to the narcotic for relief, and the habit is in this way permanently established. After the habit is fixed, the victim takes tobacco to stimulate or to narcotize, each of these effects being only different degrees of the same process, narcosis being merely another name for inactivity due to extreme stimulation.

Tobacco, then, is just a whip with which to make nerve cells give up their supply of accumulated energy. This done, they are tired, too tired even to feel pain, and the tobacco victim says he feels comfortable, when, in reality, he has only exhausted those nerve centers which act as sentinels, and is driving the stronger nerve cells to overwork. When narcosis of a cell is oft repeated, the cell eventually wastes and dies, undergoing a process that is called atrophy. Atrophy occurs in all cells which by any means are prevented from doing the work which nature intended they should do; just as the proper amount of exercise and nutrition develops cells, so does stagnation or overwork destroy them.

When tobacco is used, the most of it is wasted in emitted smoke or spittle. Only two to seven percent of the nicotine present in any tobacco is, for this reason, absorbed into the blood. While others starve, this alone is sufficient to condemn any practice. He who would continue such a habit, should buy nicotine in its purity and take it as other drugs are taken. If it be desirable, why waste ninety-five percent of it? In the use of no other article are men so stupid!

A Slippery Road

But every atom of nicotine absorbed is true to itself. Every beginner will die from its effect who uses it until one-seventh grain has accumulated in his blood. There are recorded cases of death under such circumstances; indeed, it is likely to occur whenever a susceptible person begins with a quality of tobacco having a high percentage of nicotine. Usually, however, the beginner takes a very small amount, and stops. He at least stops when nature warns him by dizziness, vomiting or other symptoms. Delicate nerve cells, like policemen, always on duty in charge of vital organs, have become irritated. They are disturbed, and their work and co-ordination are disarranged. After the poison is discontinued, they gradually regain a normal condition, if the dose has not been too large, or its use continued too long.

This recovery is an expression of the natural tendency of the body to repair. God, our Archi-

tect and Support, is a loving, merciful and forgiving Father. When we cut a finger or break a bone, the work of repair is instantly begun. He forgives us even when we deliberately injure ourselves. His processes of repair are certain, accurate and constant, and always effectual until we have sinned beyond their reach. Even when nerve centers are paralyzed by nicotine, Nature (God's forces at work) does all she can to repair them. But when a nerve cell has been abused beyond a certain degree, there is no help. It is lost!

Under stimulus of the temptation to imitate what he thinks is manly, or to do what other boys do, the soon-to-be victim of tobacco forgets his first experience and tries again and again, with the same sickening result. But he ignores the warning of his nerve centers and persists in his purpose to be like others. He continues to force this poison into his body, meant to be a temple of the living God, until the most sensitive sentinels of the nervous system are overpowered, and the reaction to environment arouses to greater activity the less sensitive cells. As the hands of a laborer become callous, as a fractured bone is enlarged at the point of fracture, or as fibrin is formed within a wound to protect us from death by hemorrhage, so God tries to heal the tobacco hurt, by giving additional activity to those parts which have borne the brunt of repeated doses of nicotine.

An Insult to Nature

This is Nature's way of adjusting herself to her new condition, and to necessity. Through this effort to help and protect her own, she mercifully and patiently tries to show a grandson of Adam that she loves him. But the following chapters indicate that the continuous use of tobacco attacks the nervous system in such a way that it makes its victim blind to its total effect; so the fact that he is able to take more and more tobacco is interpreted as evidence that he is strong, and that tobacco does not hurt him. The result is that the more he is helped the more he may sin, and the more he is protected the more he may take advantage of his protection. After the habit is formed, he is almost certain to continue to mortgage his vitality to insure freedom from pain, and as he goes deeper into debt, more and more stimulation is required to give him the result he desires.

When he is not held in check by some restraining influence, he takes greater and greater quantities of the drug, until most of the centers not essential to health are degenerated. Finally these become involved, and the grace of a forbearing and beneficent Providence can be extended no further. Here the wreck of an unprotected human life becomes complete, and its possibilities are snuffed out, beyond the reach of Nature's laws, outside the realm of life, light, reason and hope, and is eternally lost! Alas, how easy is this slide

from innocent boyhood, through the gate of temptation, down the hill of tobacco sedation, into the abyss of eternal darkness!

The doctor and friends charitably and often ignorantly account for his passing by associating his death with an attack of pneumonia, typhoid fever or perhaps some less affliction, but it is a demonstrated fact that even the buzzard knows better than to touch such a corpse.

These statements may, to the casual reader, seem like the conclusion of a thoughtless enthusiast, but we beg the reader who is in doubt not to decide this matter until he has weighed the evidence that follows.



CHAPTER IV

OBSTACLES TO BE OVERCOME

The tobacco victim described in the preceding chapter is an unmodified case. Most men, however, go only to some point in this descent. Shame prevents some from taking this typical course; some are restrained by the influence of friends; others are prevented by lack of money, and still others have character sufficient to resist.

This good fortune of some is, however, a very great misfortune of society, since the fact that many tobacco-users are not so deeply injured, has kept us debating—hesitating to take any definite attitude against tobacco. No person who is informed will contradict the existence of the type, however, for abundant examples exist.

The exact truth concerning most things is always strange to some. What is seen depends upon the observer's viewpoint, but the facts are the same, no matter what our understanding may be. There was a time when the evil results of the use of alcoholic beverages, which are now generally recognized, were admitted by very few. The fact that we have seen only the surface, and not the central truth about tobacco, is what has given it popularity. Society has been dragged down to a tobacco level before taking the second look. We have mistaken one of our worst enemies for a friend.

Boys who begin the habit are incapable of judging tobacco intelligently. After the habit has been practiced for years, it is continued unconsciously; and, just as we are apt to attribute recovery from disease to some worthless medicine which was taken during recovery, we also refuse to believe that any ailment or imperfection we have, may be due to a drug which is taken constantly. But we will do well to heed the advice of capable, conscientious persons who tell us truth they discovered during years of study, continuous observation, and even bitter experience, especially when their advice is of such a nature that they can not possibly benefit themselves by it, except as it may help others to avoid error.

Human Fallibility

It is unsafe to arrive at final conclusions by studying the effect of a thing upon any individual, or upon any class of individuals. Some of our most valuable inventions could be condemned by drawing careless conclusions. For instance, we might say the railroads are undesirable because they kill many people. By this method also some of the most worthless and dangerous things can be upheld and apparently justified. It is unsafe to conclude that, since many old men have used tobacco from childhood, it is harmless. We need to set over against their testimony the example of those who have died from it, then make an average.

There are persons in whom small doses of morphine produce wakefulness rather than sleep. No two persons are exactly alike. Nerves, vitality, endurance, heredity and environment differ. It is impossible to find two persons with the same quality and proportion of physical, mental and spiritual life. We must have, if freedom from error is to be assured, scientific truth, rather than opinions of individuals who are incompetent to judge. Before we get anywhere, or even secure a safe starting place, we must learn the truth in regard to the effect of tobacco upon the average man, under normal conditions, and this truth must be convincingly taught.

The only way to obtain this knowledge is to take accurate, painstaking and competent observation of the effect of tobacco upon every class of individuals, even the extremes, and draw conclusions only from a balance sheet of the whole. In compiling data that is safe, temperament, environment, exercise, food, social position, birth and disposition, together with financial, physical, mental and moral strength, education, age and many other contributing factors, must all be considered.

For these reasons it is unsafe to depend upon the judgment of individuals and the public in regard to tobacco. Society must have an educated head and a tender heart with which to prepare reliable information in regard to it. This is as practical and as essential as a board of health to

protect society from smallpox. Until facts are sown broadcast to arouse sentiment, there will be obstacles that are sufficient to keep us in tobacco darkness.

Our Pride of Opinion

One obstacle is the fact that it is a human characteristic for an individual seldom to notice his own lack of spiritual development. The criminal looks out through the bars, judging himself with little spiritual vision or penetration. He therefore judges with a defective judgment, being unable to judge with the spiritual vision such as he should have, but has not. He says, I am not to blame for being in prison. It is the fault of So-and-So. The same is true of intellect. When an uninformed person thinks, he draws conclusions in keeping with the mentality which he has; rather than that which he should have.

Another obstacle to enlightenment, and likewise a reason for society's need of a head to decide what its attitude should be toward tobacco, is the fact that spiritual or intellectual deficiency is seldom admitted, even upon conviction. The average patient pays for trained professional judgment, then uses his own ideas in regard to using it. The less a man knows the more he may argue. Have you not met human know-it-alls from whose judgment in politics, government, medicine, agriculture, religion and nearly everything else, there is no appeal?

We are all human, and all have these mental characteristics to a certain extent. That the tobacco habit further limits men's spiritual and intellectual growth and, when taken in sufficient quantity, even impairs the faculties that have been developed, is a fact that is now contradicted by very few who are capable to judge. It is evident that the very nature of this question is such that no user of tobacco can be a competent judge; outside this class, and those interested in the tobacco business, recognition of this fact is growing.

But under the present arrangement, by which every person is allowed to do his own thinking in regard to tobacco, very few recognize and admit their injury by tobacco until it begins to close its mortgage, through its final effect on the physical body. When "tobacco heart" is the physician's diagnosis, the tobacco victim begins to be conscious of the injury of tobacco, not before.

The fact that a majority of physicians use tobacco and are prejudiced in its favor, and are therefore unable to make fine shades of distinction, may sidetrack this diagnosis, even when "tobacco heart" actually exists. When it does exist, the unfortunate can never fully recover his loss. It is then too late, and this inability and unwillingness of humanity to see itself as it is, coupled with the fact that spiritual and intellectual life suffer first from the use of tobacco,

have made it possible for the tobacco habit, in four hundred years, so to fasten its grip upon the race that, as it closes tighter and tighter upon society, like an octopus, many of us mistake its sedative caress for that of a friend. We hope to give the patient reader satisfactory evidence of these truths in the pages that follow.

Human Error Commercialized

If the mistakes we are making in dealing with tobacco were its only bad feature, we could be more hopeful, but its viciousness is commercialized. Large numbers of men and great corporations are taking advantage of our ignorance to enslave generations yet unborn, even to a greater degree. Percival I. Hill, president of the American Tobacco Company, says in a letter to Henry Ford: "Aside from the overwhelming weight of scientific testimony, common sense will convince any reasonable man that the cigaret is not injurious. That this must be true is proven by the number and types of men who use cigarets. Unquestionably, the cigaret is the favorite smoke of doctors in every city and large town throughout the country. Preachers, lawyers, bankers, business men, laboring men and men of all classes have deliberately turned from cigar and pipe to the cigaret.

"Inasmuch as ten to twelve million American men use cigarets, and perhaps even a larger percentage of Europeans, your charge of feeble-mindedness lies against an overwhelming propor-

tion of the commercial, professional, artistic, musical and industrial world. The increase of the cigaret is significant. In the year 1900, 2,000,600,000 cigarets were made in this country. In 1913, 15,800,000,000 cigarets were made here, an increase of 700 per cent. This tremendous popularity, which is growing all the time, is possible only because millions of Americans have convinced themselves that cigarets are good for them."

Here is a sample of the spirit of greed that is sleeplessly at work, with a subtle combination of truth and lies, making every effort to extend the domain of tobacco slavery. See it as it points to the very sins that make its continuation possible, calling attention to its victims, and proudly claiming them as witnesses in its behalf. This octopus takes from American society more money than we spend for bread, twice as much as for education, and five times as much as for all religious purposes, giving us poison and degeneracy in return.

Try to help a tobacco victim recover his self-control; get a glimpse of his shattered nerves that are holding on with their last final effort before death; think of the fact that 93 percent of all criminals use tobacco before entering prison; push a program intended to help or to change the life that has been tobaccoed, and you will eventually see that Percival I. Hill and his associates are more dangerous to society, and more effectual in

preventing progress, by actually destroying the best fruits of Christian civilization, than a school of criminals.

Social Suicide

But the boastful and open sale of degeneracy is not the climax of this monster's atrocity. It causes men even to become a party to their own destruction. Self-preservation is an attribute so universal and so fundamental that all animals, insects, plants and even bacteria and the lowest forms of life recognize it. Without this quality, what can the human race become, or how long can it possess any attainment? Self-preservation is the very stone from which character is carved. When it is destroyed, what?

Yet a large percentage of Americans are co-operating with men of the type of Percival I. Hill, using their vile products to accomplish their own degeneracy and that of the human race. The rest, jelly-fish-like, are apparently unconcerned, saying and doing little to correct this condition. With such madmen at the steering wheel, much of society narcotized, and the rest of us indifferent, to what depth of the bottomless pit of human degeneracy may we not plunge?

Dear reader, we stop a moment for you to take a long breath, and to allow you to get a sure footing, for we venture to lead you still another step into this blackness of hell! Ignorant of the fact that their sin is causing more deaths than war, and limiting the possibilities of all of us; feeling

no concern because of the destruction even of those qualities which insure growth and preserve life; having committed slow suicide, a sin more fundamental than theft, forgery, adultery or murder—what do you think, those who are enslaved by this co-operative, wholesale method of destruction of the essentials by which existence itself is preserved, dare to defend their position, and they actually resent offered help or proffered light!

Hell on Earth

Users of tobacco not only soil every vocation and befoul every atmosphere, but they build about their decaying morals a fortification of sham that dares truth venture near! And the last final touch that human endeavor can give to anything, they do not withhold, for they take the earnings of the sweat of their brow, and while their children suffer for the necessities of life, they fuse even this into a bulwark which love, patriotism, friendship, and even horse sense, can not penetrate! We have seen them within this human hell which they built, wanting only to be left alone while they chewed, smoked, swore, drank, fought, lied and gambled, and when the world failed to provide food for them, they complained.

In this condition we have seen men unmoved by the advent of death into the family circle. An explanation of the reasons for such evil being associated with the use of tobacco will be found in the next chapter. Oh, that some men who have

not gone to this depth of degradation could realize that when they use tobacco they have taken the first long step toward such a life!

No wonder the editor of the "Philistine" said that the future of such folk lies behind. He warned us to flee from them as from a pestilence. He said they have gone to the devil's auction. He said that when we are preparing a culture for vice germs we must not omit nicotine, for it stupefies the conscience, deadens the brain, places the affections in abeyance and brings the beast to the surface. No wonder he said, "Such people have a fixed belief that they are immune and that all men are mortal but themselves. They grin at warning, laugh at good advice and turn a brotherly appeal into a joke. They set their foolish wills against the knowledge and experience of the scientific and business world—all of which action is but a symptom of their paranoiac malady. Love them if you can, pity them if you will, but give them no chance to clutch you with their nicotine fingers, and drag you beneath the wave."

We do not commend all the moods of Elbert Hubbard, but if a majority of us had his vision of the effects of tobacco, we would be enabled thereby to bring the average of this intelligent-ignorant, acute paganism, which we call civilization, up a little.

CHAPTER V

SPIRITUAL LIFE AND TOBACCO

It is evident that the church can not rise above the spiritual development of the average individual of which it is composed. That the habitual abuse of nerve cells by tobacco prevents development of the physical body and hinders intellectual growth, is a fact that is quite generally recognized; but, as many otherwise intelligent people do not believe the use of tobacco hinders spiritual growth, we here give the scientific evidence that it does.

That there may not be an apparent conflict between our conclusions and the teaching of leading psychologists in regard to the physical basis of man's emotional nature, we wish to remind the reader that the world's leading psychologists do not agree on the subject of what constitutes the exact brain structures that afford the physical basis of the highest functions of the brain.

Prof. James, probably the greatest authority on psychology, says there are no centers of emotion, but that in his judgment emotion is simply a relation between brain cells, that exist primarily for other purposes. But whether we accept the teaching of one psychologist or that of another, or reject all, the interference with brain growth resulting from the use of tobacco is demonstrable.

“Heart-Power” Is First Affected by Tobacco

It is easily proven that tobacco interferes with brain functions, and, since brain action has a definite relation to nutrition and growth of the brain, any practice that results in constant disturbance of normal brain activity must necessarily arrest brain development. Therefore, proof of the statement that the habitual use of tobacco interferes with brain development, does not depend upon accurate knowledge of the structure of the brain.

While the action of various narcotics may differ somewhat in detail, their general effect is essentially the same. They all act primarily on the brain, and in the same general way. We can get an idea of their acute effect by noting the symptoms produced when chloroform or ether is given as an anesthetic.

These drugs are narcotics, and the first brain functions affected by them are those by which man's emotional nature is expressed. One of the first symptoms produced by them is a change of disposition. When beginning to be affected by these drugs, some patients pray, some sing, others swear; most patients fear.

These symptoms are due to disturbance of the emotional functions of the brain, and they occur while the patient is still conscious—which proves that intellect has not yet been seriously affected. As unconsciousness approaches, these symptoms cease, due to narcosis of the emotional

functions. After unconsciousness is produced, still a larger dose causes a loss of motion and sensation, and when the anesthetic is given in sufficient quantity, death occurs, due to cessation of the functions of that portion of the brain affected last by narcotics—the medulla oblongata, in which the vital centers in control of the heart and lungs are located.

Similar to Opium Narcosis

Opium narcosis involves the different portions of the brain in the same way, and tobacco is not an exception. Were it not for the fact that narcotics affect the brain in this way, they could not be used for anesthetics, since a dosage that would produce unconsciousness would suspend all other brain functions, thereby producing death. As the brain is affected in this way by narcotics, the physician can give a dose sufficient to arrest all functions of the brain except the most vital ones, and stop before a dose that will prove fatal is reached.

Just as a slight breeze moves the leaves of a tree, a stronger wind, the branches, and a storm may break the limbs or the trunk, so do all narcotics act first upon the most delicately poised brain functions, and in a larger dose, upon the less delicate ones, while the strongest centers at the base of the brain, which control vital organs, are affected only by a very large dose.

For this reason, the effect of nicotine upon the brain is most easily understood when it is

studied in its relation to various brain functions. The functions of the brain are easily divided into three classes. The function of those cells that develop first, and constitute the most basic portion of the brain, are identical with the most basic functions of the brain of an animal, and may be called the physical functions. Upon these functions depend the control of vital organs, nutrition, sensation, muscle control, secretion, and all brain activities that are directly associated with health.

Another class that appears later in the development of the brain, and constitutes a less hardy portion, affords the intellectual faculties, such as thought, reason and memory; while a third class—the last of all brain functions to develop—affords the spiritual or emotional faculties known as will-power, sympathy, conscience, love and the other attributes of the soul. Let us remember these three classes of brain functions, in the order above mentioned, as strong, intermediate and delicate.

In mankind, development of the physical brain functions is complete at twenty-five years of age. The intellect may develop, however, until fifty years of age, and there is a possibility of development of the emotional functions until seventy, or later.

This Has Been Demonstrated

In experiments with nicotine upon animals, division into three classes, of the symptoms caused

by the drug, is discernible by a trained observer, just as it is when giving an anesthetic to a human being. This proves conclusively that each of these three classes of brain functions is affected by a different dosage of nicotine. By giving a very small dose of nicotine to an animal, the most delicate brain functions may be affected without disturbing the intermediate class.

The symptoms resulting from the administration of one-fortieth drop of nicotine to a cat consists principally in a noticeable tendency to play. A cat thus drugged will usually begin to play with anything which its imagination can treat as a mouse. When there is not a bit of paper or some other substance to accommodate its fancy, it will play with the string with which it is tied, or with its own tail.

In giving a large dose of nicotine to an animal, the effect upon the finer sensibilities may be noticed, but the effect is only momentary, as their delicacy is quickly overpowered. In this instance emotional stimulation is so great that the result is momentarily painful, and this particular variety of pain is expressed by facial distortion.

This phenomenon is explained by the fact that facial expression, even in an animal, is varied by dictation of motor nerve cells which are controlled by and constantly associated with the highest functions of the brain. This is easily realized when we consider that anger, pleasure and other

mental attitudes are expressed, even in the animal, principally by the facial muscles.

When a large dose of nicotine is given to an animal, facial distortion is among the first symptoms. This is rapidly followed by unconsciousness, and finally by death, due to the effect upon the most hardy and most vital nerve centers, the last of which to be affected are those in control of the heart.

Put a feather into the fire; the delicate edge is first destroyed, then the midrib, and at last the quill. The effect of nicotine upon the brain is similar to this. The physical basis of spiritual life, that portion of the brain which is last to develop and wherein reside all those attributes which are most difficult to attain, is the portion of the body first affected by tobacco.

Kills the Budding Spiritual-Nature

After irritating, stimulating and finally suspending the functions of the most delicate brain structures, as dosage is increased, tobacco proceeds regularly and with scientific precision, in the manner above described, to affect all other brain cells, finally causing death, by paralysis of the centers which control the activity of the heart and lungs..

This action of nicotine is similar to that of opium, the principal difference between these drugs being the slow result of chronic nicotine poisoning, as compared with that of opium. This

being true, we would expect the habitual tobacco-user eventually to suffer the same degeneracy which is seen in the opium addict.

The principal reason we have not noticed this effect is explained by the fact that we have not given tobacco careful study. But, in the same way that opium degenerates morals, so does the habitual use of tobacco keep men selfish, blighting the flower, and with it, the fruit, of their life, by dissipating the energies of that portion of the brain which appreciates truth.

Of what value, then, is the testimony of old men who have used tobacco all their life, and believe that it has not injured them, if at the end of such a life there is little left, except a physical body, which must soon die! What would any of these men think of an apple tree upon which there has never been an apple? We dwell upon this effect of tobacco because we are convinced that we will never be saved from the curse of tobacco until we recognize its spiritual significance.

Be Certain that You Are Fair

It may be suggested here by some who think tobacco is harmless that, while acute nicotine poisoning may result in temporary inactivity of the highest brain functions, this does not prove that its habitual use produces a similar effect. To such we desire to acknowledge that there is a difference between the effect of acute and chronic poisoning by nicotine; this will be discussed in Chapter VII.

Others may conclude that the admission of this effect of nicotine upon animals does not prove that mankind is similarly affected. Approach this study with an unprejudiced mind, and you will agree that drugs are not prone to unreliability or to whimsical action. Their effect is always the same when given under the same circumstances, and it is the duty of him who disagrees with scientific findings, to prove them untrue. He who gives such proof is assured an honest hearing.

Science recognizes the fact that the physiology of animals is similar to that of the human being. The study of tuberculosis, tetanus, diphtheria, and other diseases, together with the proving of drugs and other curative agents, is made on animals, and the conclusions derived therefrom are not questioned. When various animals show corresponding results, it is very dangerous to think that humanity may be an exception.

There is one proof, however, that is assuring enough for the most critical. It is the fact that the findings of the effect of nicotine on animals fits exactly and in detail the results of accurate and extensive observation of the effect of the tobacco habit on mankind. Just as we were once enabled to recognize at sight a stranger of whom we had heard, by being intimately acquainted with his son, so may a competent observer recognize the similarity of the results of experiments with nicotine on animals, and the results of the

use of tobacco by men. There can be no better evidence than this.

With this knowledge of the first effect of tobacco, it requires only a glance to see that tobacco is specially adapted to kill insidiously, its method of attack being such that it may hide from the individual user all evidence of his injury, until physical death is approaching.

Think of This

When a person touches a hot stove, pain instantly warns him of the danger. But, suppose only the brain cells by which the pain is felt, through the medium of a nerve, were themselves touched with a hot stove, as they are with tobacco through the blood current; no pain would be felt, since those cells whose function it is to record pain would be themselves destroyed. Nevertheless, the individual would be burned, even more seriously than he would have been had he touched his finger tip to the stove. For the same reason, if that portion of the brain which most directly presides over the body (physical nerve cells) were the part first affected by tobacco, no one would use it. Men use tobacco primarily to tickle their emotional nature.

Such is the action of tobacco. Irritating, stimulating and finally paralyzing the master cells of the brain, disturbing the nutrition of the physical basis of spiritual life, and abusing all the finer sensibilities at the outset, tobacco so cripples its victim that, unless he is spiritually stronger

than the average man, he knows no better than to continue its use, frequently being unable to detect its evil influence. He does not see its evil nature, for the same reason that a person can not see a gnat that is in his own eye. The injury is so direct that the very tissues whose function it is to distinguish between right and wrong are themselves strangled.

As the quantity of tobacco used is increased, intellect is also involved, until in many instances the tobacco victim is as helpless as a chicken held at the throat by a weasel. The effect upon any portion of the brain is gradual, not all the energy of any class of cells being dissipated suddenly, but in an inverse proportion to the resistance of the individual cells. For this reason, intellectual and emotional life are very gradually degenerated.

Like a thief who steals only a part, for fear of being detected, tobacco gradually encroaches upon the brain functions, allowing its victim to remain sufficiently intelligent and moral to permit tobacco to escape the blame. The user does not realize that he is abusing his brain, since it is under the stimulating effect of tobacco that his brain seems to serve him best. The result is that when a user of tobacco fails to approach any spiritual or intellectual standard, we criticize and blame the individual, not the habit.

We ignorantly hold each person responsible for his lack of spirituality and intelligence, without making an inquiry into the cause of delin-

quency. Were we informed in regard to the effect of tobacco, we would often be more charitable, and place the responsibility for degeneracy upon society, which permits the sale of this poison.

Large Things Must Be Grown

We are not saying that all lack of spirituality and intelligence is due to the use of tobacco. Brains must be developed, grown. What we desire to say is that the tobacco victim is incapacitated for growth in exact proportion to the quantity of tobacco used, and that spiritual growth suffers first.

When taken before the faculties develop, it prevents their development; when taken afterwards, it abuses and degenerates them. When tobacco is taken in sufficient quantity, death, even of the physical body results. It is evident from this that some means outside the opinions and judgment of a tobacco-using public must be obtained, if society is to be saved from this unspeakable curse!

For the purpose of placing this scientific knowledge in such convenient form that it may be grasped quickly, we have devised a chart which is designed to present to the eye a summary of the facts mentioned above. That it may be accurate and trustworthy, we have taken advantage of the benefit of extensive reading, in which we have been helped by students who have given much thought to this subject.

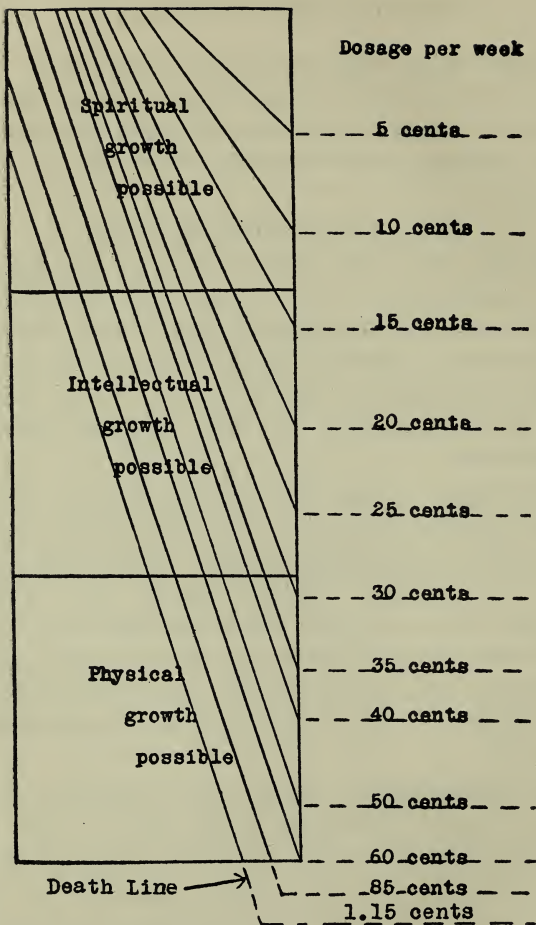


Chart designed to show the loss of brain development by the average person, for the use of various amounts of tobacco, measured in purchase price, using average methods of administration and average grades of tobacco, showing the relation between the loss of spiritual, intellectual, and physical development, until death occurs at some crisis, usually when using about \$1.15 per week.

We have kept in mind also the results of our own experience, which has covered years of social, business and professional relations to tobacco-users, treating them for cure of the tobacco habit, and observing them from the viewpoint of physician, teacher, minister and social worker. We submit this chart knowing it may be criticised, but with confidence that it will stand the test without great change.

The chart represents man's possible attainments under three divisions, each represented by a square. It must not be understood necessarily to indicate the effect of tobacco on any single individual, unless he is an average person. It is meant to present to the eye the method of tobacco's attack, and, because we desire to show the effect upon the average person, the three squares are equal. The uppermost square represents the possibilities of spiritual development; the middle square, the possibilities of intellectual development; and the lowest square, the possibilities of physical development.

To determine the loss sustained by the average person, using average tobacco and average efficiency of administration, select the line which represents the amount of tobacco used per week; the area of the chart above and to the right of this line represents the loss sustained, while the portion below and to the left represents the capacity for growth that remains. The lowest line, which represents the use of tobacco to the amount

of \$1.15 per week, indicates the point at which death occurs, during the crisis of some acute disease, from abuse of those brain centers which control the heart and lungs.

The price is used simply as a convenient method of measuring tobacco, and it is unnecessary to say that change in the price of tobacco will make a corresponding change in the chart. When an individual's possibilities are above or below the average, they are still affected in this order, but of course, to a less or to a greater degree.

The length of time during which the habit has been practiced, and the age at which it was begun are also factors to be considered. The chart is meant to average all these factors, as well as all others that are possible.

Take a Long Look

When looking at this chart one of our friends said: "According to this, when a man dies of tobacco heart, there is barely enough soul left to be saved." Another friend came to the following conclusion as he studied it: "This appeals to me as being very near the truth, because it agrees with my ideas of God. When a man has sinned away all his spiritual possibilities, God graciously removes him." A third friend said, "This chart may portray the exact truth about tobacco, but I do not realize it. I know some very good men who use tobacco."

This statement doubtless represents the judgment of many. Very few of us realize the price we pay for sin, or associate our ailments with their real cause. Most people take medicine, thinking as they do so they may disobey the laws of health; the consequence is they generally have some ailment, and their poor health is often made worse by misused drugs. Habits determine our actions to such an extent that we seldom make an inventory of their results, but we accept the bad with the good, and charge the difference to luck. Students of tobacco will come, however, to a realization of the truth of this chart.

It must be remembered that this chart portrays the effect upon the average person, using average tobacco and average methods of administration. When half our population uses tobacco, this chart will show the effect upon society, multiplied by two. It must be studied to be understood. Nothing will be more fatal to an understanding than to look at it and discard it as untrue.

Observe those who use tobacco; make a list of the names of men whom you hear swear, placing the names of those who use tobacco in one column and those who do not use it in another; as you see the tobacco-users' column outgrow the other, you will realize that observation of the habits of tobacco-users will enable you to understand and to appreciate the value of this chart. Study the word "possibilities." A man's possi-

bilities are a total of what he is capable of becoming, not what he is.

The Frost that Prevents Growth

This chart does not say the tobacco-user will be a murderer, a thief, or a liar, but it does indicate that the use of tobacco will, unless the user have more than average capacity for spiritual development, prevent the spiritual growth that is necessary to overcome such tendencies. The loss of a leg will not cause a man to hate racing, but it certainly will prevent his winning a race. Similarly, lack of development of the emotional functions of the brain does not produce hate, but it does prevent spiritual love and the ability to get an unselfish vision.

Indifference is the inevitable result of such a condition; and, when provocation comes, in the absence of spiritual control, any intellectual and physical strength at command is likely to be used for an evil purpose. For this reason, the mind of the tobacco victim, if not evil, is spiritually inert, in proportion to the amount of tobacco used, and in an inverse proportion to the resistance of his own brain cells. All such individuals impede progress, by failing to accomplish their mission in the world.

The fact that ministers of the gospel use tobacco does not prove this chart untrue. Just as there are individuals who have never earned a dollar, but have abundance of money, so there are those to whom heredity has given such far-reach-

ing possibilities, that even the use of tobacco for many years has not been sufficient to exhaust. It is improbable, however, that their posterity will be as greatly blessed, and it is certainly true that the effect of the tobacco habit on spiritual life, even among ministers, can invariably be detected by experienced observers.

The chart below is designed to explain the fact that some strong individuals, while losing heavily from tobacco, still make sufficient growth to permit them to be but little below the average person spiritually. The first chart should be understood before attempting to understand this one.

The fact that some men use tobacco to the extent of a dollar a day, and some even more than this, does not discredit these charts. A partial explanation of their ability to do so is found in a study of their method of using tobacco, and the kind of tobacco they use.

Cigar and pipe smoking are very wasteful methods of using tobacco. In addition to this, an individual's ability to use large quantities of tobacco is explained by the fact that there is a very wide range between the extremes of susceptibility of individuals to nicotine. In comparison with those who can use a large amount, there are persons who can take only very small quantities of nicotine, and their number is sufficient to make the quantity which will kill the average person \$1.15 per week.

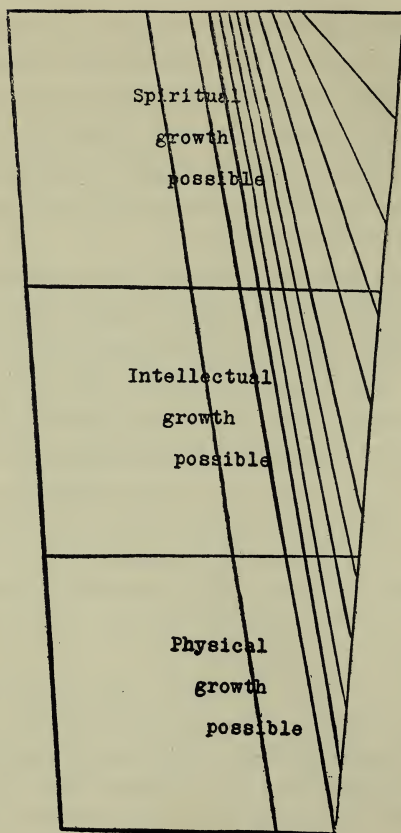


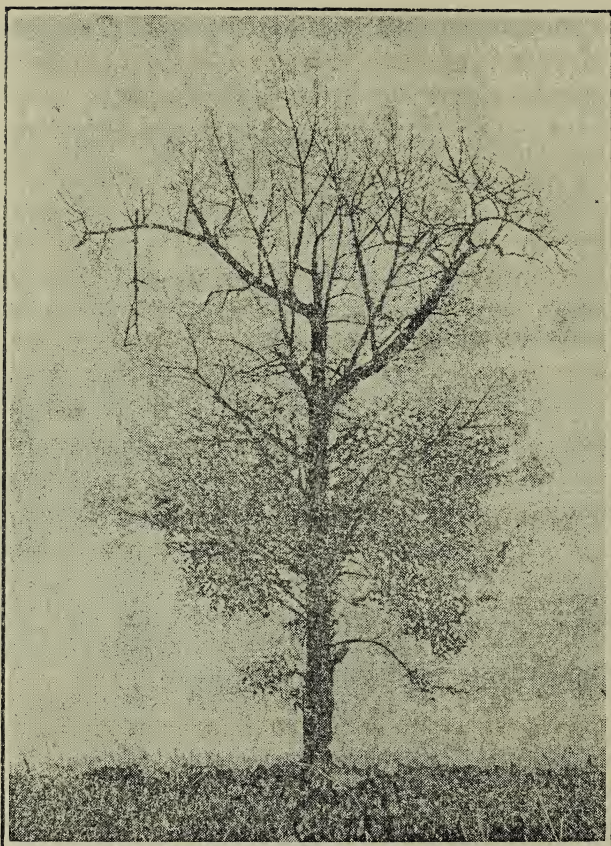
Chart designed to explain the fact that some individuals use tobacco to the extent of \$1.15 per week, and, although losing heavily from the habit, their loss is unnoticeable to the inexperienced observer. This can occur only in individuals whose resistance to tobacco is above the average. The first chart should be studied before attempting to understand this one.

The amount that will cause death of the physical body, and the rapidity with which tobacco leads to this result is determined largely by the efficiency of the method used in its administration, and by individual susceptibility. Likewise, the degeneracy caused in any one of the three divisions of the brain functions of any individual depends upon the strength of that division. We have seen individuals in whom the effect on the health was quite as pronounced as that of the intellect and the spiritual life.

In studying these charts, the difficulty of expressing accurately the exact relations of anything as intricate as life and its ramifications, especially spiritual life, should not be overlooked. Perhaps what is represented in these charts as loss of quantity should be rather a loss of quality instead. There are other criticisms that can be made, but these charts are submitted with the belief that the student who is searching earnestly for the truth will find them helpful.



DEAD AT THE TOP



This tree affords a good representation of the average mind that has been subjected habitually to the prolonged influence of tobacco, or any other narcotic. It is not healthy, and death has begun to show at the top, where vigor is most difficult to maintain. The top of the tree represents the most delicate functions of the brain.

CHAPTER VI

EVIDENCE OF SPIRITUAL LOSS

Experience has taught us there is a desire for evidence that the chart used in the preceding chapter is true. While many people appreciate its value at sight, and testify to their conviction of its truthfulness, there is a class of intelligent people who do not recognize its value, and there are others who desire to be more fully assured by a knowledge of the steps used to secure the information it portrays. So we here give a more detailed account of the process by which these conclusions may be reached, believing it will fortify those who recognize the truthfulness of the chart, convince some who do not appreciate its value, and help others who wish to make an effort to determine the truth.

We do not claim that this chart is mathematically accurate. The most advanced truth, especially that concerning spiritual life, can not be proven; so we must be content with that variety of evidence which is appreciated only by the individual who becomes a living demonstration of spiritual truth. To realize the value of this chart, spiritual life is a necessity. He who has not developed beyond intellectual life, will be unable to comprehend the truth this chart presents.

As an animal can not comprehend mathematics, so it is impossible for a person who is selfish to

appreciate this chart, until he develops the instrument only by which this variety of truth is recognizable. It is probable the selfish individual will criticise it, while he attempts to justify his position, yet he would not expect to receive a wireless telegram without a wireless instrument, or a telephone message without a telephone. Let the reader who feels inclined to discredit it be certain he has practiced the brain exercises that are necessary to have developed a brain that can discern spiritual values.

Self-Mastery Analyzed

The first evidence we wish to submit that the spiritual faculties of the brain suffer first from the use of nicotine, as shown by the chart, is found in the change of disposition that frequently occurs when a small dose of nicotine is given to a tame animal, and repeated at frequent intervals for several days. A domestic animal so treated will often become ferocious under this treatment, and it is probable that a larger number would do so, were it possible to give just the dosage suitable to each individual animal.

Our experience in making this test has also convinced us there are many animals from which this method can not be expected to furnish reliable results. To obtain accurate data, only healthy animals that have a well-developed nervous system should be used. A domestic animal should be the variety chosen. Besides this, it should be of the most intelligent variety, and

sufficiently strong physically that its nervous system will not succumb to a few hours' drugging.

To prove that this change of disposition is due to narcosis of the highest functions of the brain, and a stimulation of the basic functions, it is necessary only to produce a similar result by using in the same way proper dosage of other narcotic drugs, whose action has been proven and accepted, (opium, for example) and eliminate the possibility of the change of disposition having been caused merely by vexation. In experiments conducted by the author, we obviated the last mentioned difficulty by administering dilute nicotine by absorption through the shaven skin.

Some may argue that domestic animals do not have a spiritual nature and therefore such experiments are worthless. No intelligent person will deny, however, that tame animals have qualities of mind that are comparable with the spiritual attributes of man. Animals have different degrees of docility and tamability. Some animals make desirable pets while others do not, and domestic attributes of the animal brain have the same anatomical setting, and the same physiological relations as the spiritual attributes of mankind; therefore, this evidence is trustworthy.

We Do Not Have to Guess

A study of the effect of nicotine on a single brain center affords additional evidence. The center on which its effect is most easily studied is

the one that controls the heart. The heart beats in response to an impulse which reaches it over the pneumogastric nerve, from the heart-center in the brain. Just as a telegraph operator controls the movements of a train, through the medium of a wire, so does the heart-center in the brain control the heart, through the pneumogastric nerve.

The normal human heart beats seventy times per minute, because the heart-center sends seventy orders per minute, to which the heart muscle responds. This impulse sent to the heart is the product of chemical activity within the brain cells that constitute this center, and every discharge of this energy causes a partial depletion of the energy of these cells. As the chemicals so used by the brain cells are supplied by the blood, it is evident that when these cells are, by any agent, driven beyond their normal capacity for work, their chemical energy will be used faster than it is supplied, and the normal balance between exercise and nutrition of these cells will be disturbed, resulting in exhaustion.

By watching the action of the heart of an animal that has been given a large dose of nicotine, the effect on the brain cells that prompt heart action can be studied. Such a heart is seen to increase its rate per minute, as absorption of nicotine into the blood is increased, and gradually to gain in speed until in a strong animal the rate becomes so rapid that it can not be counted.

As the presence of nicotine becomes more abundant, the center drives the heart faster and faster, until the chemical energy within the cells is exhausted, and the heart stops. In other words, the whip-like effect of nicotine causes brain cells to act more and more violently, until they are exhausted and activity ceases. This over-activity is proportionate to the amount of nicotine absorbed. A small dose produces stimulation, while a large dose produces cell rest through fatigue—a condition we have learned to call narcosis.

This explanation of the effect of nicotine on the heart-beat may be objected to by some students of physiology, on the ground that it does not include the sympathetic nervous system and its effect on the heart. But in a work like this, it is impractical to enter into a discussion that is so technical that the average person, who has not made a specialty of physiology, would find it tiresome, and probably be unable to understand it. For this reason, we have tried to explain what actually occurs and a reason for it, rather than enter into a detailed study of physiology, which really has little value in connection with the purpose of this book.

Examination in Detail

The knowledge gained by this experiment enables us better to understand the effect of nicotine on the different portions of the brain. A small dose, such as a smoker gets when smoking a cigar, increases the activity of that portion of the

brain which makes spiritual life possible, and the user interprets such activity as pleasure, joy, peace, unselfishness and an increased will-power.

A slightly larger dose includes those cells which are the basis of intellectual life, giving in addition a sensation of increased intellectual activity, while still a larger dose involves the whole brain. By the time this dosage is reached, the spiritual functions of the average brain are paralyzed; and when the dose is sufficient to depress appreciably the most vital brain functions, unconsciousness has supervened.

But why does a small dose of nicotine produce a sense of joy, peace, fellowship and increased will-power. Because these brain functions represent the fruits of a life, and are the most highly developed, and consequently the most delicate functions of which the brain is capable. Naturally they are affected most easily by a stimulant narcotic, for the same reason that, in cold weather, the finger-tips suffer first from cold. A cessation of the activity of this portion of the brain causes the user to be a grouch when the long-continued whip-like effect of tobacco is discontinued, due to the fact that activity has decreased, while Nature makes an effort to restore these functions.

In the light of this explanation, it is very significant to note that the most effective method used by men to rid themselves of the tobacco habit is that of developing their spiritual life, by giving normal exercise to the spiritual functions

of the brain. We are told by men everywhere, who have quit using tobacco, that the desire for it has disappeared when prayer and sincere Christian effort have taken its place in their life. While such relief may be attributed to divine help, this help is given by means of definite physiological activities of the brain.

When the spiritual functions of the brain are exercised normally, this exercise affords an enjoyment that is real, and so much superior to the artificial variety afforded by tobacco that the latter is no longer desirable. Like any other portion of the body which may be abused, the spiritual machinery of the brain rises above the desire for mere sensual gratification, when it is normally used.

This is verified by the fact that there is a noticeable tendency among men, who are sufficiently strong spiritually to use tobacco and still continue to be active in church, either to abandon tobacco or to give up Christian work, as they approach the age where spiritual maturity may be expected. A study of the testimony of a host of men on this subject indicates there is an incompatibility between spiritual life and the tobacco habit. Both are never found in an advanced degree in the same brain.

The Christian's Heavy Load

Prayerful study of this evidence may compel the reader to ask, Why have Christian people so generally failed to recognize tobacco as a cause of

spiritual blindness? There are many factors that enter into an intelligent analysis of this problem, but we must limit our remarks to a brief narration of two personal experiences. We give these only to suggest forcibly that he who is willing to "take up his cross and follow" may ere long be able to associate the lack of spiritual life of a congregation with the use of tobacco among its members, especially among the leaders.

After a few months of earnest work, when we first entered the ministry, we came face to face with evidence that the only result we were obtaining was that of making a living, while we were able to make more money at some other work. With this conviction, we made various attempts to cultivate our field, in the hope that our labor would bear spiritual fruit. In the absence of a prayer-meeting, we started a Bible-class, but only a few faithful women attended.

Continuing the Bible-class, we decided to try patience and hard work, thinking that exhortation and visitation would solve the difficulty, but these failed. Months of such effort did not make the slightest noticeable difference. We could not get the congregation to contribute to missions, philanthropy, or to the support of any unselfish work, and we had failed to arouse enthusiasm even in the routine that existed when we came to the field.

We saw no cause for our failure, but were convinced that we were accomplishing no spiritual re-

sults, and the condition that perplexed us most was indicated by the fact that we were considered "a good preacher," and that the congregation was content to continue indefinitely the routine it was parading.

Faithfulness Leads to the Light

After several months of preaching, teaching, coaxing, visiting and exemplifying to the best of our ability a life of service, meekness and humility, and obtaining no response from the congregation, we decided to try driving. We did not care if we lost our pulpit, in fact, we were determined to have a change from the lifeless, cold-storage in which we were laboring. So we prepared and delivered two sermons that contained enough dynamite to blow up an iceberg.

After the Sunday on which these sermons were exploded, the atmosphere was characterized by the usual indifference, with a noticeable decline in temperature. Nothing was said, however, by any of the church officials, and we prepared another cannonade for the next Sunday. On Friday before this was to be used, we received a letter from a tobacco-chewing elder saying that our services were no longer desired, and requesting us to quit at once.

We are not recommending the method we used, in fact, after a larger experience, we do not attempt to justify our treatment of this case. But it did prove to be an example that taught us in after years where the weakness of that congrega-

tion lay. That church was dominated by the egotism and selfishness of the tobacco-using elder who wrote the letter, and its policies were decided principally by him, while its ideals were required to wait until his death before venturing into the open.

We did not at that time know the use of tobacco had been a factor in keeping this man selfish, but our determination not to permit our ideal to be lowered afforded other experiences, all of which lead eventually to disagreement with tobacco-using church members. In this way, we had the unwelcome conviction forced upon us which lead to the study that is discussed here.

A Spiritual Mudhole

The story above related outlines one of our first experiences with a church whose leadership was tobaccoed. Omitting many intervening experiences, which have without exception lead to the conclusion portrayed by the chart, we append another, more recently experienced.

After residing six months in a village, where we were previously unknown, we were elected to superintend a Sunday school having an average attendance of about forty-five. By doing considerable personal work, and directing prayerful effort toward a more enthusiastic session of the school, we were able in eight weeks to increase the attendance to an average of seventy-five.

The church had been without a pastor for two years, and preceding this period the relation of

pastor and church had been unsatisfactory. There was no prayer-meeting, and an attempt to secure a pastor failed, because of insufficient funds, although there is abundant wealth in the community.

When we became superintendent we started a mid-week prayer-meeting, at which the Sunday-school lesson for the following Sunday was taught. The teacher of the adult class was a business man who had been pastor of the church fifteen years before. After preaching there something less than a year, he retired from the ministry, went into business, taught the adult class in the Bible-school, and quite naturally was considered the centerpole of the church during all these years.

We will call him Brother Brown. Brother Brown consented when we asked him to teach continuously the Sunday-school lesson at prayer-meeting, but when the first meeting was held, he begged to be excused, in fact, he came unprepared, thus placing the burden upon the superintendent. We taught the lesson, and Brother Brown never attended another prayer-meeting.

After being superintendent about six weeks we saw a teacher whom we had appointed, smoking. The next Sunday we requested his wife and two elders of the church to remain after school for a conference. We told them it was contrary to our principle to retain a tobacco-user as teacher in a Bible-school. Although neither of these used

tobacco, they told us that Brother Brown used it, and advised us to "continue the good work you have started, rather than try to reform everybody." They also told us that if we took a stand on the tobacco question we would spoil the school, for Brother Brown "has borne the burden of this church for fifteen years."

How tragic! Not all of the world's battles are fought in uniform. We had been urging the children to confess Christ as their Saviour, and to associate themselves with this so-called church. We were carrying the spiritual burden of the salvation of many young people in that community, without the interest of the time-honored leader of the church, even to the extent where he would occupy a seat at the mid-week prayer-meeting; and the rest of the church felt justified in following his example!

We were tugging at the problem of an interesting Bible-school, and had been rewarded by the appreciation of the community, expressed by an increased attendance and interest. But the spiritual life of the school, as indicated by the mid-week meeting for prayer and Bible-study continued to imitate the same unresponsive iceberg, afloat in the sea of indifference!

We Walked Around It

At first, three methods of procedure appealed to us as worthy of consideration, namely: first, continue as superintendent in a formal, polite way, until we could gracefully turn the work over

to our successor; second, request Brother Brown and the other tobacco-using teacher to resign, and stay at our post of duty and save the remnant of the school that might remain, as a nucleus for a clean Bible-school; third, resign quietly, and permit God and Time to solve the problem.

We soon discarded the first method as unworthy of consideration, and our desire to serve the world rather than a locality, caused us to choose the last, rather than the second method. A few weeks after our resignation, we visited this school, and found it had lapsed into its former habits. School began ten minutes late, the song service was spiritless, prayer was formal, attendance was poor, and Brother Brown still taught the adult Bible-class!

In our judgment, the tobacco-dissipated spiritual life of Brother Brown defines the center of the religious mudhole into which this church had settled. We were associated with him nearly a year, and heard him teach the Sunday-school lesson probably twenty-five times, during which we never heard him uphold an ideal. His mentality never led the class above the geographical, the historical, or some purely intellectual view of the lesson.

Although he pretended to be undenominational, he was, in fact, very sectarian, and his policies were always measured by doctrinal standards, yet were always final. He usually spent the prayer-

meeting hour at his store, although the other stores of the village closed at six o'clock.

One night after prayer-meeting we stepped into a neighboring church, where the high school was holding a patriotic service of song. The meeting was nearing the close, but we were rewarded by the experience of seeing Brother Brown in attendance. Shortly after this, a lady dropped into his store, and found him in a very uncomfortable predicament. She said, "He had his mouth so full of something that he could not talk, he seemed ashamed to spit, and apparently could not swallow; so I retired to relieve his embarrassment."

We trust the reader may not get the idea that there was a personal feeling between ourself and Brother Brown that was not entirely friendly, for such is not the case. Yet we can not say that we are the best of friends—but, that is the point we would drive home to every intelligent brain cell that wanders here. Unity of spirit is an impossibility when fellowship is attempted between the brain that is serving and one that is tobaccoed.



CHAPTER VII

FURTHER STUDY OF EVIDENCE

There is another method that, when carefully carried out, should convince the most skeptical. Get the co-operation of a friend who is taking an anesthetic, such as chloroform. Have the physician administer it slowly, finally giving enough to produce unconsciousness. As the patient goes under the influence of the narcotic, he will be able to notice a time when he has lost his power to will, while he is still conscious, but unable to resist. The administration of a larger dose at this time will soon produce unconsciousness.

This experiment proves to the patient that a larger dose of a narcotic is required to affect the intellect than is required to affect the will. Care should be taken to use a normal person for this experiment, as an aged person or one whose intellect and physical life are weak, and in whom the power to will is strong, may be able to will until unconsciousness is produced.

Some may object to this evidence, on the ground that it is only the will we have been able to test; but the power to will is the faculty that is most fundamental to spiritual life. Will-power is a girder upon which all other spiritual faculties rest, and without which spiritual life can not be developed. This fact was taught by Jesus, as recorded in the seventh chapter of John's gospel,

when he said: "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself."

This statement of Jesus indicates that the ability to acquire knowledge and to interpret it constructively, depends upon the integrity and use of the will. When one is summing up evidence of witnesses competent to judge the degree to which he is Christian, there is none quite so valuable as the testimony of his own experience. But, according to this statement of Jesus, it is impossible to obtain Christian experience without proper use of the will. It follows, therefore, that he who has lost self-control, to the extent where he can not discontinue the use of tobacco, can not possibly possess this experience.

And when a study of college records proves beyond doubt that tobacco debauches intellect, how can a student of this principle taught by Jesus escape from the conclusion that tobacco destroys spiritual integrity! If the use of the will enables a person to acquire knowledge, through the experience it affords, as taught by Jesus, what are we to conclude is the effect of an agent that limits the acquisition of knowledge, and cripples the will!

To be convinced that the physical functions of the brain are the last to succumb to a narcotic, one has only to witness the muscular action that is frequently manifest after unconsciousness has been produced by a narcotic, and to see it disappear on the administration of a larger dose.

Degeneracy from Tobacco Is Very Slow

We have now only to explain the fact that during the habitual use of tobacco, the possibility of spiritual life is not wholly destroyed before intellectual life suffers, and that spiritual and intellectual life are not wholly destroyed before physical life suffers. That this is taught by the chart is indicated by the fact that the lines run diagonally instead of crosswise. Then what determines their course?

The result of chronic drug-addition differs from the acute effect, since the prolonged use introduces a new force to be considered; namely, the influence of growth. Growth of the brain represents progress—a tendency of life to move toward a higher plane, while constant disturbance of that growth, by an agent which interferes with the nutrition of brain cells, presents a difficulty to be overcome—a load to be carried.

The growth that may occur under these circumstances depends upon the strength of the power to grow, in comparison with the force that is producing degeneracy. It is evident that this will be different in each individual, since vitality and the use of tobacco differ in each; so the lines must necessarily indicate the resultant of these two forces in the average individual.

The fact that some men who use tobacco habitually, suffer physically and sometimes die from its use, while they retain spiritual control, indicates that the line which represents the boundary

between brain development and the loss sustained in the last stages of degeneracy must cut all three of the squares on the chart.

This fact proves that the spiritual degeneracy resulting from prolonged use of tobacco is very gradual. This is a way of saying that spiritual growth may continue slowly in spite of the use of tobacco, until its consequent degeneracy has reached a certain degree of intensity. For these reasons, it is evident that the lines can not run crosswise.

It is also apparent that men do not dissipate all the energy of the physical portion of the brain, before dying from the effect of tobacco. They generally die at a crisis caused by pneumonia, typhoid fever, or other disease that puts unusual strain upon the nervous system, thereby producing death. When this is studied with the fact that spiritual control may be retained until death, and still a larger portion of intellectual life is retained, together with the fact that the spiritual functions are degenerated first, it is evident that the death line must be drawn approximately as seen on the chart.

In this way, the general direction of all the lines has been determined, and, as no mathematical accuracy is claimed for the chart, the exact points from which each line is drawn was determined by the judgment of the author, after years of observation and study.

The Tobacco Puzzle Is Solved

Those who desire additional proof of the truth of the chart may find it in a mere study of the symptomatology of tobacco. Small doses of tobacco, used habitually, produce symptoms that stimulate the mentality and the emotional life of the Christian; in fact, the pleasure-producing effect of tobacco constitutes an imitation of the mentality of the Christian which is so similar to it that many have mistaken the artificial for the genuine.

Tobacco gives the user a sense of "peace"—so does righteous living. Tobacco-using is interpreted as "joy"—Christian service produces that. Tobacco is said to afford pleasure—but who has a keener sense of pleasure than the Christian? Even his crosses may be pleasurable. Tobacco produces a sensation of increased will-power—nothing strengthens the will more than walking with God.

Tobacco causes the user, who has not used it so extensively that his conscience is crippled, to feel conscientious. It is when using tobacco, that the user decides to give up tobacco, and it is when he has done without tobacco for some time that he breaks his covenant—but if he would develop conscience, let him follow Christ. Tobacco affords a sense of fellowship—the Christian has the real thing. If you desire service from a tobacco-user, approach him when he is using tobacco, and other things being equal, you will get the best he has.

It is when he is using tobacco that he feels most unselfish.

To the uninformed, these symptoms of tobacco seem to be a part of the man, but they are not. They are the symptoms of this drug, and pass away as its stimulating effect on the emotional functions of the brain ceases. They are no more real than a paper rose, and are the results of a lie in the highest realm in which man is privileged to live. Their presence insures a degree of self-abuse which incapacitates the tobacco victim for the development of their counterpart in reality.

How may we be assured of these truths? Like the pieces of a broken ruler, whose length, breadth, thickness, the printing on them, and even the fractured ends fit, this symptomatology of tobacco fits exactly into every detail of brain physiology. Who dares suggest that it has no significance!

Absence of Fruit, and the Explanation

Make some observations of the conduct of tobacco-users and you will find abundant evidence that the chart is true. Compare a score of tobacco-users selected by chance with as many who do not use tobacco, and see which group is the more reliable. Try to collect a bunch of old accounts, and note the higher percent of users of tobacco among those who do not pay. When you see a drunkard, ask if he uses tobacco.

Consult the records of divorce courts, and you will find that tobacco is associated with most of

the domestic troubles resulting in divorce. Notice that tobacco is always associated with the prison, the reform school, the juvenile court, the brothel and profanity, and dare say that tobacco is not a very fundamental cause of debauched character. Explain the fact that Americans spend five times as much for tobacco as they do for Christianity, upon any basis except that tobacco kills the best that is in man, and does this first.

That we are loath to admit the accusation of the chart is explained by the fact that its terrible indictment involves our friends and ourselves, and many are unwilling to admit the truth. We are in a tobacco rut made by four-hundred years of tobacco-using, and we contradict or ignore the statements of intelligent persons who are giving their life to a study of tobacco.

But may this attitude toward tobacco not be, of itself, an evidence of the truth of the chart? Is it not reasonable to believe that it is the narcotized neutrality of so many members of society that causes us to refuse intelligent counsel? We do not listen even to the warning voice of the Bible! Let us examine carefully a few lines from Holy Writ.

“Blessed are the pure in heart for they shall see God.” How does this sound when it is read to agree with our indifference to the use of tobacco? We will have to read it: Blessed is the spiritual vision of the brain that has been abused for dec-

ades by the presence of the most poisonous chemicals known to science. Does he who ignores the laws governing growth in any other realm expect to grow strong by so doing?

“To be carnally minded is death; but to be spiritually minded is life and peace.” May we change it to read: To be carnally minded is lots of fun, and to be spiritually minded is **all non-sense!**

“If ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live.” When the word tobacco is not found in the Bible, tobacco can not be an exception to this rule.

“If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not.” May we change it to read—Physical sight depends upon the perfection of the eye; financial judgment **must** be obtained by experience; it requires years of patient toil to develop skill in farming, teaching, healing, or selling goods; but perfection in **Christ** can be obtained by neglect, for it is not subject to law.

To study comprehensively the teaching of the Bible in regard to tobacco, one would be required to quote no small portion of the New Testament, but we will mention only one more verse, which illustrates very forcibly our blindness to the tobacco evil. “Whosoever would be my disciple, let him deny himself and take up his cross and fol-

low me." We permit the world to read it—Who soever would be my disciple, let him join the church, and take up his cigar and enjoy himself.

Tobacco in Every-Day Life

But the final proof of the pudding is the eating. Is there a difference between users and non-users of tobacco? That we might study this question in a very practical way and obtain original data, the writer took work in a machine shop during the war, and worked nine months. Here we came in constant contact with workmen as they exist in every-day life. As we were one of them, doing the same work, under similar circumstances, we believe we saw the results of the tobacco habit as it is.

Space forbids our giving more than a hint. Let us first compare two men who worked at our bench—one on our left, the other on our right. Right used tobacco; Left did not. Right was quarrelsome; Left never quarreled. Right ordered others to help him when he needed help; Left asked them if they would help. Right's opinion was always final; Left knew more than he, but was less opinionated and more considerate.

Right was very decided and out-spoken in his political choice; few knew the politics of Left. Right was designated by the other men in the shop as Old, while everybody spoke respectfully of Left, and called him by his given name. Right was a bluffer; Left was gentle, fair and dependable. Right was a great talker, to

whom few cared to listen; Left did not talk much, but we somehow wished that he would.

Over there at a lathe is the strongest man, physically, in the shop. He is a high school graduate and has had more than an average opportunity to develop a forceful personality, but his mind is a cesspool of vulgarity. When at work, he keeps a very large chew of tobacco in his mouth constantly, and when he quits work, he lights a cigaret. He is a happy, rather good-natured fellow, but he seldom speaks, even to a friend, without using some vulgar or profane expression.

It was a delight to this workman to direct obscene remarks at the writer, and he did it many times a day. Once we asked him kindly what he spent his time thinking about. His reply was, "Whatever I please. Why shouldn't a fellow have a good time in this world?" Knowing him, as we did, we made no reply. To do so would have meant a waste of time. He is the most lewd person we have ever known.

This man is not only lewd, but he is entirely void of that sense which enables a person to realize that he has any relation to others. The factory furnished a dressing that we used on belts to keep them from slipping. It cost the workmen nothing. One day we asked to use the box he had, and he cursed us, and told us to get our own box.

Thinking he did not want to be bothered, we helped ourself to his supply the next time we needed it, and he cursed us for not having asked him. He was not angry—that is normal for him. No one can say what he might have been had he never used tobacco, but a suggestion was afforded by meeting his sister, who was a refined and cultured teacher in the public school.

An Explanation of Strikes

Here is another man who knows nothing but his work. He is thinking of the clock, and works mechanically, chewing ten cents' worth of Mail Pouch each day. He is the kind of material of which strikes are made. He gives as little service as he can—and hold his job. Watch him just before the whistle blows.

The company gives its men the last five minutes of each half-day to wash, change their overalls, and get ready to go on the street. But this tobacco-brain does not appreciate this. He has received it so long and so constantly that he has forgotten it is given to him; so, just to afford himself the sensation of getting something for nothing, he steals an additional five minutes each half-day, and if the superintendent sees him, he makes it all right by giving him a chew.

Here's another. He is paid a good wage, and comes to work each half-day smoking a cigar, which he soon exchanges for a cud, since smoking is not permitted in the factory. He is practically a chattel of the company, the only differ-

ence being that they permit him to choose his own food. In the course of his usual duties, a scaffold must be moved. There is no laborer whom he can bid move it, and circumstances compel him to do it. As he does so, he curses the company and declares he will never do it again.

Although this man says "lug" when he should say "carry," and calls his wife "the old woman," it is beneath his dignity to move a scaffold. He is being paid by the hour, but his pride has been wounded, and he declares that he will quit work if it ever occurs again; at the same time he knows he will not. His mentality is of that variety that knows no better than to attempt to rise by pulling at its own boot straps. Logic, reverence, truth, trust, and optimism are unknown to him, and all of life is swallowed up in selfishness, egotism and unwarranted pride.

This man is "ag'in the gover'ment," in fact, is "ag'in" everything but himself. He is really "ag'in" himself, but no one could convince him of this fact. In his own judgment, the public school, the church, the city council, and even the weather should be under his control. And the saddest is yet to be said—even the gospel of Christ does not change him; in fact, there seems little of value in his mentality to convert!

A Typical Tobacco-Brain

But of all things that may be used to convince an unbeliever, the most effective is to work under a tobacco-using foreman. We will call

him the "boss," for we had not been working many days when we came down to this common level. Volumes would be required to do him justice, but we are obliged to limit our narrative to a few incidents.

There was always noise of running machinery when we were at work, and the "boss" frequently had his mouth so full of tobacco juice that he could not speak plainly, yet his mentality was of the type which demands that you go immediately and do his bidding, whether you understand the order or not.

Once under these circumstances we understood him to say "nine" when he meant "five," and we received a cursing for our stupidity. One day he made an error, telling us to use a drill that was too large, and when he saw the work, he cursed us, admitting he was wrong, but declaring that we should have known better.

One time in a dark room he was examining a small casting, while he stood directly under the light. He could not see very well, and scolded us for standing in his light. We moved, but the light did not improve, and he found that he was holding the casting in the shadow of his own hat; but we never said a word—he was the "boss," you know.

We had been working in the dust, when we contracted a cold. Asking him to give us other work until we recovered, he cursed and told us that we were always dissatisfied, and that we could get

our money and go. We said nothing, but stood by our bench idle for ten minutes, when he came around and put us to work. Three months later when we quit, he wanted us to stay. One day he said to us, "I am a Methodist, but I have not gone to church since my wife died, four years ago."

The "boss" could not see very well, especially when he changed the brand of tobacco he used, or tried to decrease the amount. He knew that tobacco had injured his vision, but he would never admit it, except negatively. One day when looking for a casting, he found it in the wrong bin. He said, "That fellow who put it there has quit using tobacco, and can't see good." When the "boss" made that remark, he was thinking of his own experience.

A Devil that Is Sometimes Kind

The "boss" was very cunning. When he wanted information that might be of value, he never asked for it direct, but asked other questions, from which he drew conclusions. One day he asked us why we did not buy the house in which we lived; so we just told him that we were with the company only temporarily. Some days he was kind, but the next day, apparently under the same circumstances and without provocation, he was a veritable devil.

On one of these days we were working normally at our bench, when he jerked our tools from us to show us how to work. He was worthless as a

teacher, and the only thing we learned from this demonstration was that he was angry. A few minutes later we asked him to have a chisel tempered, when he said, angrily: "Go over to the blacksmith shop and do it yourself." He knew we could not do it, and when we told him we did not know how, he cursed and said, "Give it to that boy over there. He can do it, and he is not half as old as you."

Leaving ideals, religion, and even efficiency out of the question, and measuring the "boss" merely by the standard of business, even then he was incompetent. One day he had us tap out some burrs. We could not see the reason for the order, as we had plenty of the size he ordered, the only difference being that the ones we had were galvanized. When we asked the reason, he said that the galvanized burrs were too expensive.

When we inquired the cost of each, and added the cost of our labor to the original price of those we changed, we found it made them cost the company nearly twice as much as those he saved. But we did not dare say a word, for he was "boss." The truth is that he did not care, and that it is his habit to think of the interest of his employer, or that of anyone else, only as he can by so doing promote his own self-centered schemes—as designer of the chart under discussion, we dare not say interest.

The company for which we worked employed forty-five men, and forty-one of them used tobacco. Among the forty-one, there were only two that gave any attention to church. The reader may designate the cause of this condition by one of many terms, but among them all there is probably no other as potent and as fundamental as tobacco.

We are devoting our life to an effort to teach the principles displayed by the chart, knowing they are true. We believe that the choice souls of earth eventually will unite in this conviction.



CHAPTER VIII

TESTIMONY OF GREAT LEADERS

Study the chart. It is a terrible indictment. The brain is the most important organ of the human body. The nerve centers are its most essential portion. Health can never rise above their integrity, and among them are found those which are the seat of love, sympathy, faith, intelligence, and all of those attributes which make man most nearly like God. Where can there be another speck of matter even approaching these in value? The loss of a finger, foot or limb is not comparable with the loss of these spiritual attributes.

Microscopic in size, and more delicate than a spider's web, these cells are imbedded in tissue as soft as jelly. This tissue reposes upon a water bed. It is further protected by delicate as well as strong membranes, within a bone box which is built of two hard plates, with spongy bone between. Not satisfied with all this protection, Nature has covered this box with hair to protect it from heat and cold, and has given its precious contents the command of thousands of sentinels to guard through the senses of sight, hearing, taste, smell, touch and intellect.

Until recently the church has been silent, while all this has been made an offering to nicotine!

What a disparity between this sacrifice and that which God asks of us. He asks us to give up evil and develop the good, while tobacco eventually requires the loss of every attainment—and the best must be given first!

Why eat to nourish the brain, then smoke to degenerate it? Why exercise to develop the less important cells of the body, then sit down to rest, taking nicotine to paralyze and to atrophy the master cells? Why sleep to rest the nervous system, only to wake to poison it? Why worship God, and simultaneously abuse the most important portion of our body, the only portion by the use of which we can comprehend God!

Of what benefit are lawyers, doctors, teachers and specialists to a man whose power to understand and use them is destroyed by nicotine? What can be said of society that spends so much for music, yet supports and defends the Tobacco Merchants Association? Explain the fact that good people and good papers fight patent medicines and drug habits, but neglect whole pages of tobacco advertising!

What is it that makes us desire to be great, yet permits the destruction of our ability to attain the best things of life? Why do otherwise intelligent preachers keep trying to instill gospel sentiments into brains that have not developed a spiritual nerve cell in forty years? Why is it that any workman knows enough to change a worthless battery in a telephone, while some college-presi-

dents do not know when their own brain batteries are paralyzed by nicotine?

Give an intelligent reason for peace treaties, peace commissions, peace conferences, gifts of millions for peace propaganda, a League of Nations, and even prayer for peace, while we permit the wholesale destruction of the only faculties by which peace can be maintained! How long will we even send missionaries of the Cross to far away Tibet with a spirit-destroying cigar in the mouth? But for fear this may seem to be an exaggeration, let us call some of the best and greatest of the world's workers to witness:

"In my early youth I was addicted to tobacco. I was warned by a medical friend of the pernicious operation of this habit, and his advice was verified by my own experience. More than thirty years have passed since I renounced its use; and, although the resolution was not executed without the struggle of a vitiated nature, I never again yielded to its impulses. I have often wished that every victim of this artificial passion could do as I did. I am sure it would add five years to the average human life."—John Quincy Adams.

"To smoke is a secret delight, serving to steal away men's brains. It carries but a thin edge of enjoyment ahead, and a blunt edge of dull stupidity, crackling sorrow and nervous derangement behind."—Lord Bacon.

"There is probably no tobacco-user in the world who would advise a young man to commence this habit. Yet against all advice, against every consideration of health and comfort, thousands each year bow the neck to this drug, and consent to wear its repulsive yoke."—Henry Ward Beecher.

"I have never known a person who used tobacco habitually that would recommend it."—Benjamin Franklin.

"It is a demoralizing vice, tending to reduce its victims to the condition of those savages whose habit they imitate."—Queen Elizabeth, of England.

"The tobacco consumer is naturally and usually a blackguard. Go into a public gathering where a speaker is trying to discuss some important topic so that a thousand men can hear and understand, yet whereinto ten or twenty smokers have introduced themselves—a long-nine projecting horizontally from beneath the nose of each, a fire at one end and a fool at the other—and mark how they puff! They gradually transform the atmosphere into that of some foul and pestilential cavern, choking the utterance of the speaker and arresting the attention of the hearers, until the argument is arrested or its effect utterly destroyed. If he who will selfishly, recklessly, and impudently inflict so much discomfort or annoyance on many, be not a blackguard, who can be?"—Horace Greeley.

"Tobacco enfeebles digestion, produces emaciation and general debility. It lays the foundation of nearly every nervous disorder now common to Americans. It produces amaurosis, color blindness, epilepsy, bronchitis, asthma, dyspepsia and tobacco heart.—Dr. L. E. Keeley, Keeley Institute.

"In my opinion the tobacco habit is one of the worst vices of civilization."—Dr. J. H. Kellogg, Battle Creek, Michigan.

"A record of the users of tobacco has been kept at Yale for the past eight years, for the main purpose of determining the number of men who begin the habit while in college. If their growth be expressed in the form of percentage, it will be seen that in weight the non-users increased 10.4 percent more than regular users, and 6.6 percent more than occasional users. In growth in height the non-users increased 24 percent more than the habitual users. In growth of chest-girth the non-user has an advantage over the regular user of 22 percent, while in capacity of lungs the growth is in favor of the non-user by 77.5 percent, when compared with the regular users, and 49.5 percent, when compared with irregular users. Tobacco is the bane of the school, and more boys break down in health and are sent home from its influence than from any other cause. There has not been a single smoker graduated at the head of

his class.”—Dr. Jay W. Seaver, College Physician and Director of Athletics, Yale University.

“If gentlemen will smoke, let them take the horse-shed.”—Daniel Webster.

“I have observed that the students who use tobacco as a rule are careless in regard to their work, apt to keep bad company, and hardly ever open to religious influence.”—C. W. Gallagher, President Maine Wesleyan Seminary.

“I am entirely clear in my own mind that the use of tobacco is to be vigorously opposed. In consideration of health, intellect and morality, both expert authority and statistical evidence seem to me to be decisive.”—Dr. Henry Churchill King, President Oberlin College.

“After disastrous results from permitting the use of tobacco at West Point, in 1881 the authorities prohibited smoking absolutely.”—P. S. Wales, Surgeon General, U. S. A. (The use of tobacco was afterwards permitted, as the authorities found it impossible to control it.)

“Tobacco does much to undermine the success of young men. It is the entering wedge of two lines of dissipation, either of which may defeat success. The first is dissipation of money, the second is that of sense gratification. One uses

tobacco partly because of its flavor and partly for the sedative action upon the nervous system. It is just this sedative effect which steals away a young man's vigilance and alertness, and handicaps him in the struggle for success."—Dr. Winfield S. Hall, Professor of Physiology, Northwestern University.

"Smoking students are distinctly older than non-smokers, having failed in their work more frequently. They are doing distinctly poorer work and are much more frequently disciplined, and for more serious offenses."—Superintendent H. L. Smith, Bloomington, Indiana.

A tabulated report of the conclusions of ten teachers who observed boys from ten to seventeen years old, chosen by lot in their schools, is given below. The corresponding numbers in each column express the ratio in which users and non-users suffered from the conditions mentioned. The report was published by P. L. Lord, in the New York School Journal. Dr. Bruce Fink, of Oxford, Ohio, says: "Whatever the relation between the smoking habit, and the astonishingly bad showing made by the boys who have the habit, a study of the table below should arouse every boy worth saving, every parent who cares for his boy, every teacher, and every man who sets the example of smoking."

	Users	Non-Users
Nervous -----	14	1
Impaired Hearing -----	13	1
Poor Memory -----	12	1
Bad Manners -----	16	2
Low Deportment -----	13	1
Poor Physical Condition -----	12	2
Bad Moral Condition -----	14	0
Bad Mental Condition -----	18	1
Street Loafers -----	16	0
Out Nights -----	15	0
Careless in Dress -----	12	4
Not Neat and Clean -----	12	1
Truants -----	10	0
Low Rank in Studies -----	18	3
Failed of Promotion (times) -----	79	2
Older Than Average of Grade -----	19	2
Untruthful -----	9	0
Slow Thinkers -----	19	3
Unable to Work Continuously -----	17	0

Here is a table by another superintendent which confirms the above:

	Users	Non-Users
Undersized -----	15	2
Weazened -----	12	1
Unkempt -----	17	0
Sallow -----	20	0
Weak -----	12	0

	Users	Non-Users
Often Sick -----	10	1
Headache -----	14	1
Sore Eyes -----	7	0
Lazy -----	34	0
Nervous -----	22	1
Dull -----	24	1
Unable to Think at Times -----	31	0
Mentally Dwarfed -----	12	0
Incapable of Sustained Attention ---	35	0
Poor Memory -----	26	0
Poor Reasoning Power -----	29	1
Weak Will -----	32	1
Cowards -----	15	0
Liars -----	16	0
Degenerates -----	7	0
Vulgar -----	12	0
Influence Bad -----	15	0
Disobedient -----	18	1
Disrespectful -----	11	0
Truants -----	16	0

“The above table indicates that a close connection exists between low physical and mental weakness, moral delinquency and smoking. Far from being the sign of manliness and of superior intelligence, it should be regarded as the badge of the physical weakling, the mentally incompetent and the morally unsound.”—Superintendent H. O. Hervey, Malden, Mass.

"Out of three hundred boys brought before me charged with various crimes, 295 were smokers. This surely goes to prove that the boys who do not smoke do not stray into the path that leads to the police court. Ninety-nine out of one hundred boys between the ages of ten and seventeen years who come before me charged with crime, have their fingers disfigured by yellow cigaret stain. I am not a crank on this subject; I do not care to pose as a reformer, but it is my opinion that tobacco will do more than liquor to ruin boys."—Magistrate Leroy B. Crane, New York City.

"It has long been recognized by all the judges of courts that deal with young criminals, and especially by judges of police courts, that in nearly every case the drunken sot who appears before them, a disgrace to parents, himself, and the state, began as a smoking boy. One bad habit led to another. The nicotine created an appetite for alcoholic drink. It not only had a grip on them in boyhood, but it invited all the other demons of habit to come in and add to its degradation."—Hon. Ben Lindsey, Denver, Colorado.

"Accounts of persons who have used tobacco for years without injury are found upon examination to be untrue. It is doubtful if any person who uses tobacco continuously is not enfeebled in mind and body, although the damage may not appear from a casual examination."—Dr. T. J. Crothers, in "Life and Health."

"Somebody has said that in the combustion of tobacco in smoking, the nicotine is entirely destroyed, broken up into oils and acids, and therefore the nicotine itself is not taken into the system. This is untrue. Kissling recovered 52 percent of it from the smoke of a sample containing 3.75 percent of nicotine, and from another sample 84 percent."—Dr. Jay W. Seaver, Yale University.

"Tobacco is a maker of invalids, criminals and fools."—Hudson Maxim.

"Among 278 boys in an Illinois State Reformatory, 92 percent were users of tobacco."—George Torrence.

"Ninety-three percent of all criminals use tobacco before entering prison."—The Criminal.

"There ought to be ten thousand pulpits turned into quaking, flaming, thundering Sinais of warning against this narcotic."—Dr. Talmage.

"A boy who smokes can never hope to succeed in any line of endeavor."—Mike Donovan, Athletic Director, New York Athletic Club.

"It is my candid opinion that boys from ten to fifteen who continue smoking cigarets will not, as a rule, amount to anything."—Connie Mack.

"I have seen bright boys turned into dunces, and straightforward, honest boys made into cow-

ards by smoking.”—Dr. A. C. Clinton, San Francisco.

“I know two families, where in each case there is a nest of little children rendered idiots by the tobacco habits of their parents.”—A physician.

“Boys having the cigaret habit do not seem to appreciate the difference between right and wrong.”—C. B. Adams, Superintendent Boys’ Industrial School, Lancaster, Ohio.

“The effect of tobacco on school boys is so marked as not to be open for discussion.”—Prof. Richard McSherry, President Baltimore Academy of Medicine.

“Tobacco strikes a direct blow at the most vital organs of the body. It is estimated that 96 per cent of our youthful criminals smoke.”—Dr. D. H. Kress, Washington, D. C.

“If it is a crime to make a counterfeit dollar, it is a crime ten thousand times worse to make a counterfeit man.”—Abraham Lincoln.

“I know of no single vice which does so much harm as smoking. It is a snare and a delusion. It soothes the nervous system to render it more irritable and feeble ultimately. I have had large experience in nervous diseases, and am satisfied that smoking is a most noxious habit. I know of no other cause or agent that so much tends to

bring on functional diseases, and through this in the end to lead to organic disease of the brain.”—Dr. Solly, Nerve Specialist, St. Thomas Hospital, England.

“Tobacco does not aid digestion. It does not prevent lean people from getting too lean, or stout people from getting too stout. It has no power to preserve the teeth or to prevent contagion. It is not a remedy for asthma, indigestion or any other disease. It does not do any of the hundred and one beneficent things it is popularly supposed to do, but we know that it does produce serious disturbance of the heart, nerves and mucous membranes, and diminishes and limits the possibilities of recovery from disease.”—Dr. Matthew Wood, Philadelphia, Pa.

“The deep defects produced by tobacco on the generative system perniciously affect the germ plasm and cells, and can not but show blight in children born of parents addicted to this vice. Tobacco, in some ways, even more than alcohol, touches forcibly the nerve centers, leaving therein its trail of debility, defects and degeneration, all of which are in line of transmission to posterity.”—Dr. Charles E. Slocum, in “Tobacco and its Deleterious Effects.”

“Language can not describe the terrible effects which tobacco produces upon both body and mind. It perverts the taste, impairs mentality, corrupts

the morals and stimulates the animal nature. Its pernicious effects are not confined to the present generation, or to this life. Its dreadful evils, through the law of inheritance, extend to offspring, even to the second, third and fourth generations."—Dr. Nathan Allen, Lowell, Mass.

"I would just as soon think of getting railroad employees out of the asylum as to employ cigaret users."—E. H. Harriman, Railroad President.

"Morphine, as is well known, will distort the moral sense of the best person on earth; it is part of the action of the drug. Since the way morphine gets its narcotic effect is very similar to the way tobacco gets its effect, one would naturally suppose that tobacco would produce in a milder degree something of the same moral distortion. This may seem a startling conclusion, but change your mental attitude and observe. Have not smokers undergone a noticeable moral deterioration in at least one particular? They have a callous indifference to the rights of others. This happens with all habitual indulgence, of course, but is it not carried more generally to an extreme with tobacco than with anything else?

"The action of a narcotic produces a peculiar cunning and resource in concealment; it develops, when occasion arises, the desire to deceive and, whether occasion arises or not, the desire to shift

obligation and to evade responsibility. Tobacco does this more mildly than opium, and it does so more appreciably with boys than with men; but, as with opium, it is part of the narcotic effect in all cases. Let it always be remembered that if a man smokes and inhales tobacco excessively, he is narcotizing himself more than when he smokes opium moderately.”—Charles B. Towns, Charles B. Towns Hospital for the Treatment of Drug Addictions, New York City.

“If the same agricultural care were given to food crops that tobacco demands, the yield per acre of food stuffs in this country would be three times as large as it is today. I give tobacco credit for having compelled the practice of scientific agriculture. It so robs the soil that the highest skill is required to keep it fertile.”—Dr. Harvey W. Wiley, Government Chemist, Washington, D. C.

“Western civilization is gradually but surely drifting into a condition of degeneracy. Out of its army of degenerates come the vicious, the criminal and the insane. Practically speaking, mankind is becoming alcohol and tobacco mad. The nervous system is crumbling, owing to saturation of alcohol and nicotine.”—Dr. C. G. Davis, Chicago.

“I know of no single vice that is the ally of enforced ignorance and personal degradation to such an extent in youth as the narcotic habit of

tobacco-using. It attacks the body, it stultifies and stupefies the mind, it depraves the moral sensibilities. In my own field of labor, I have no opposing force that is so difficult to withstand. I see my loveliest and most promising boys dragged down from the heritage nature has granted them, and made unworthy of the opportunities of the age. Pupils under the influence of the weed are subjects of constant discipline, untruthful, deceitful and unreliable.

"I have seen teachers, parents and friends using every means in their power to reclaim a loved boy, and have seen failure stamp every effort. At other times, I have seen what was supposed to be a reformation, but like the dog that returns to his vomit, or like 'the sow that returns to her wallowing in the mire,' so the boy, once having learned to love the narcotic, returns to bow at the altar, and offers his devotions to the god of a depraved appetite."—President H. H. Seerley, State Teachers' College, Cedar Falls, Iowa.

"Tobacco mars the mind, the only medium through which God can communicate his will to man. It blunts the intellect, making it more difficult to discern between truth and error, between right and wrong. It destroys the judgment. It is one of the fleshly lusts which war against the soul, from which men are commanded to abstain!"—Dr. D. H. Kress, Washington, D. C.

"My conviction is that a Christian should not engage in the raising of tobacco and he should not use it in any form. Tobacco is one thing that could be dispensed with, and the human race would profit wonderfully by its becoming extinct."
—Robert E. Speer.

"Few men can stand in the new life if they do not give up their tobacco along with drink. Hundreds have told me that it is much easier to give up drink than tobacco, proving that it has a deadly hold on the nervous system. If the clergy and comfortable laymen would come to the mission and hear the drunkards quote them to justify the tobacco habit, it would cause them some serious heart-searchings."—J. J. D. Hall, Superintendent Galilee Mission, Philadelphia, Pa.

"No evils are so manifestly visited upon the third and four generations as those which spring from the use of tobacco. Owing to the rapid decline of the race, special attention has of recent years been called, by leading medical men, scientists, religious teachers, and commissions appointed by various nations, to investigate the causes of the almost universal physical, intellectual and moral degeneracy, to the fact that tobacco is responsible for what has in the past been attributed to other causes."—Sir Benjamin Brodie, President Royal College of Surgeons, London.

"The use of tobacco is responsible more than any other one factor for race degeneracy. It is the most poisonous plant grown and its active principle is the most poisonous alkaloid, harmfully and deeply affecting the delicate protoplasm of the tissue cells, unfitting the user of it to be a propagator of the human race, robbing his own children of normality."—Dr. Charles G. Pease, President Non-Smokers' Protective League.

"To convert the world by the gospel is a natural, scriptural, glorious project, eclipsing every other; but the idea of saving the world while rum, opium and tobacco are its masters is a humbug."—George Trask.



CHAPTER IX

TOBACCO AND SOCIETY

This study of tobacco staggers the mind. As we begin to see its awful and far-reaching effect, we understand our friends better, interpret our neighbors more charitably, and feel a keen sympathy for humanity. We begin to see one reason for the fact that young men sit on dry goods boxes on Sunday morning, in preference to attending Sunday-school. The foregoing charts, and the testimony of the great minds quoted in Chapter VIII give an explanation of many things heretofore unexplained, or wrongly charged to human nature.

A review of the preceding chapters should convince the prayerful reader that the Ship of Zion has run into shallow water. Christians work and give and struggle; turning on all the power they have, the wheels go round, the water is heard to splash, but there is no forward movement. We persuade a neighbor to attend church or Bible-school, but his mental, social and spiritual growth are disappointing in proportion to the amount of tobacco he uses.

In too many of the addicts of tobacco there is no indication that church attendance or Bible-study produces any change in life. They throw a cigar stub at the church door as they enter, and take a chew as they leave, and they allow nothing

to come between them and this habit. It is difficult for such a person to discontinue the lewd story, or to cease enjoying scandal. When honesty is taught, he has more difficulty than the normal man to think the motive of the teacher is not selfish.

Such a person is seldom able to comprehend the intent or the value of unselfish service, and is seldom known to co-operate with any agent which is meant to serve humanity. Being selfish himself, he naturally expects others to be prompted by selfish motives; this is but another way of saying that he has no faith, without which he is helpless in any effort which is not self-centered. Many such men are naturally kind and have indications of former capacity for great spiritual development; many of them are members of the church, but we have never seen a person addicted to the use of tobacco extensively who could be designated as being spiritually minded.

Why We Are Materialistic

Talking to such a man about the quality of paper to be used in the publication of a book, he said: "If you do not make it attractive you may as well not publish it." It never occurred to him that spirit, thought, or purpose can make a book attractive. He thought only of quality and color of paper. Such an individual lives only in the physical—the material. It is as unreasonable to expect him to be spiritually minded as it is to expect a man who has lost both arms to be a car-

penter. When such a person is unselfish even with his own family, it is usually because he has abundance, or because he is careless.

Few men have been endowed with spiritual capacity sufficient to permit religious life to be anything but formality under such circumstances. The brain cells, the function of which is to guarantee loving control, having been atrophied in such a person, his life is directed largely by instinct, habit or custom; he is antagonistic to any phase of the truth that is new to him, and a movement planned to help society attain any new height must of necessity carry him.

Some person may suggest that this is characteristic of some people who do not use tobacco. True, but this disposition is evidence of a lack of spirituality. The difference between those who use tobacco and those who do not is that every heavy user of tobacco has this disposition, while many nonusers of tobacco have overcome it by spiritual development. Another difference which will be apparent to the thoughtful reader is that the selfish person who does not use tobacco may develop a spiritual life; but the heavy user of tobacco, never.

It would be untrue to say that users of tobacco do not pay their obligations, but the examination of a physician's books containing accounts unpaid for a period of seven years showed that 96 per cent of these accounts were made by users of tobacco. We have yet to see a heavy user

of tobacco who becomes anxious about an obligation he has been unable to meet. This is just what might be expected of a man who is careless even of his own welfare. An individual who permits his own injury can not reasonably be expected to take an interest in others.

When you have given credit to the typical tobacco addict, he selfishly thinks he has accommodated you by giving you his business, while he fails to realize that you are rendering him a service by trusting him, and by patiently waiting for him to pay. While you wait, he buys many things that appeal to his pride, his vanity, or his appetite, and when you ask him to pay, he is either offended or gives an excuse. He can do all this, and be a church-member going to Bible-class.

How Tobacco Affects the Average Citizen

There are individuals who are careless of their obligations because they are dependent upon users of tobacco. In this way, wives, children and young people are unconsciously drilled in what may be called the unserviceable habit. Any contact a Christian has with such a person is very likely to result in a burden to the Christian. It is evident that this quality prevents our highest attainments. That attitude of society which is expressed by the aphorism, "Everybody for himself and the devil for the hindmost," is due in no small degree to the large percentage of the members of society that yields to the temptation to use tobacco.

When the brain has been abused until its most delicate functions have been destroyed, cunning, selfishness, carelessness, inconsideration, and similar qualities are all that can reasonably be expected of it. These qualities filter out through the family into society and affect our whole social structure. When it is so difficult for a family to rise above its head, what must tobacco mean to society in which so many fathers use it!

We are not saying that the removal of tobacco will of itself make men spiritually minded, but it is evident that no amount of effort can make an unselfish, co-operative, interdependent, mutually-helpful society from tobacco-crippled material. What is even worse, tobacco so undermines character that a victim's co-operation can seldom be secured in an effort to help him. He can not be convinced that he has any friend like tobacco!

There is seen occasionally the typical tobacco-user. We call him a fiend, but he is really only a type, like unto which every tobacco-user is crippled, more or less. In his own judgment he is the center of the universe. Everything must revolve about him, or stand still. He is callous to all appreciation of credit, honor, truth or kindness. He is as good a husband, as kind a father, as helpful a neighbor and as reliable a debtor as he will ever be.

All the energies of the universe focused upon such a man can not make him permanently happy. He is selfishness and carelessness incarnate. His

unreliability is equalled only by his constant knocking and his inability to change. If you trust him or are kind to him, he thinks he has found a greenhorn, and when you try to help him, he refuses help. In his own judgment, he knows everything; so it is useless to try to help him. He has placed himself where he belongs, and we mortals do well to let him alone. All we can do is to pity him.

The Church Bears the Burden

The use of tobacco by the non-Christian element of society imposes a heavy burden upon the church. Christ-likeness, anxious to serve, desires to repay even neglected obligations with prompt and good service, taking little notice of the failure of others to serve it. This puts the burden of progress upon those who most nearly approach the likeness of Christ. It is evident that, under such a condition, the church can go forward only as fast as it can carry these unfortunates.

The church is in harness, is hitched up to a load of tobacco, and we drag it or stand still. Any individual who pulls hard is crucified, and no great number can be induced to pull together, consequently progress is imperceptible. This is very discouraging when we note that the manufacture of cigarets increased from three billions in 1902 to fifty billions in 1920.

This condition is like a predicament in which the writer once found himself when he was a young man. Having spent a rainy Sunday even-

ing at the home of a young lady, we took our umbrella and stepped out on the porch into the darkness, intending to go home. Contrary to our expectation, the umbrella refused to be raised. Fumbling an investigation, we found a nail driven into the handle just above the ring which supports the stays.

This nail in this place was sufficient to retard our home-going until it was taken out. What we are learning about tobacco justifies the conclusion that Christianity will make little progress until this nicotine obstruction shall have been removed. May we be able to use it in such a way that our patience and strength may be developed by the exercise its removal affords.

What Jesus Would Say

To the genuine Christian, Jesus says: Thy benefactors have protected thee from the ravages of nicotine, now thou oughtest help protect others. To the tobacco church-member who still has sufficient spirituality to understand, he says, Thou hypocrite, cast out the weed from thy own mouth, then shalt thou see clearly a reason for keeping it out of thy neighbor's mouth.

To all of us he says, Woe unto you scribes and Pharisees, hypocrites! Ye shut the kingdom of heaven against men. Ye blind guides, for ye teach that the gospel is the power of God unto salvation, while ye neglect a principle that is fundamental to self-preservation, cleanliness, purity and common physiology. This ye ought to

have done, and not to have left the other undone.

Woe unto you, nicotined preachers and elders, hypocrites! Ye cut the rot from an apple and straightway fill your mouth with tobacco! Woe unto you tobacco deacons, for ye shine your shoes and put on a clean collar each day, but your brain is full of poison!

Woe unto you examples of heathen among the civilized; ye listen to the gospel, but temptation sweeps away your good resolutions as easily as a wind moves a feather! Ye generation of church loafers—ye learn how to spray fruit trees, vaccinate cattle, fly across the ocean, cut into the human body and to sew it together again without pain; you can do almost anything for a dollar, but you have not learned intelligent and practical methods of using the dollar for the betterment of yourself and the world!

Ye whitened sepulchers, which outwardly appear beautiful, but within there is every indication of childhood! By refusing to help good people carry the burden of progress, ye build the sepulchers of the prophets and garnish the tombs of the righteous—therefore ye witness to yourselves that ye are sons of them who nailed me to the cross. How shall ye escape the judgment of hell!

I send unto you prophets and teachers, and many of them ye starve in the parsonage. Oh, my precious children, that neglect the heathen, poison yourselves, and break the Father's heart,

how often would I have gathered you together, even as a hen gathereth her chickens under her wings—and ye chose a narcotic instead!

The Way Out

Jesus gives a suggestion to the Christ-like that will help us solve this problem. It is recorded in Luke 21:19 of the New Testament, (American Revised Version). We see here the climax of Jesus' instruction to untobaccoed Christians on this question. "In your patience ye shall win your souls." In this utterance is reflected the only hopeful aspect of the tobacco problem.

The soul is not only a possession with which we start, but a goal at which we arrive. It is not only an endowment bestowed upon us, but also an attainment we achieve. It is the final product of our own desires, decisions, ideas and efforts, the result of our own life. We are born a bundle of possibilities, which we must unfold and shape into an actuality. It is ours to select proper ideals, and to mold them into reality.

This is illustrated even in the growth of the body. At first other loving hands must care for it, but presently it comes into our own possession, for our own individual care and development. We discipline it into the specialized skill of a trade, profession, or art, by which we acquire marvelous sensibility and dexterity. The mature and highly specialized body, with accurately trained muscles, and nerve centers, becomes, in

this way, a product of our own care and choice, a possession we have won.

Education follows the same law. The mind starts with general faculties which can be disciplined and developed only by patient and protracted effort. Knowledge, judgment, memory, imagination, and all the finest powers of the mind, are obtained only as a reward of hard battles in which they are won.

Spiritual development, or what we term the soul, that plane of human life upon which we learn to appreciate and enjoy the presence of God, must be paid for at the same price.

As fruit grows from a flower, so the soul starts with very rudimentary powers of conscience, emotion, thought and will, which at first are not only immature, but certain to be injured by sin. The process of developing this germ into harmony, reverence, righteousness and kingly self-control, in which the higher nature rules over appetite, is one of life-long struggle and growth.

Our Opportunity to Serve

It is said of Jesus that he grew in wisdom and stature. He won his own soul. How much more must we submit to discipline and fight our own battles with our baser nature to win our souls. A great soul can be fibered and tempered, only by pressing on through struggle and battle and tears, until the precious qualities and attributes of the soul are won.

Some one has defined a baby as "just a bundle of possibilities." Out of mere appetite it starts toward itself. Slowly it gains control of its physical organs, then of the mental faculties, and later, of conscience, character and aspiration. If it is to attain the height of its possibilities, it must each day put some check upon mere impulse, and bring its conduct under the mastery of high ideals. And woe unto any product of intercepted growth!

Thus we see the soul is perfected only at the end of a properly guided and developed life. It is not only a treasure to be protected, but it is a product of development. This attainment is something more than self-discipline. Self-discipline is largely a protective process, while the unfolding of the soul is largely a matter of giving, serving.

As the teacher learns by teaching, as the loaves and fishes multiplied in the hands of the disciples while they gave them away to others, so does the soul grow by giving. We become patient only by being patient; we grow more loving and lovable only as we practice love. As we protect, help, train and inspire others to win their souls, we win our own.

The tobacco problem will afford the church and the individual Christian this exercise. The tobacco cripple, a miserable wreck, an empty, self-poisoned shell, where it was intended that a soul should develop, frequently a skeleton on the des-

ert where others have survived, is still, for these reasons, of some use in the economy of God. Just as an athlete uses a weight in a gymnasium, we can use him to develop our spiritual fiber, until God shall say, "Well done." The enormity of this task is intimated in the following quotation from Mr. Towns:

A Look into the Future

"I believe that the evil effects of tobacco will be much more apparent in the next generation than they are in this; forty years ago, when I was a boy, the lad who decided to begin to smoke knew nothing of cigarets, and had only the pipe and the cheap cigar to choose between, forms so overpowering that they frequently discouraged him at the start. Thus many were undoubtedly saved from the tobacco habit; but now, with mild cigarets on the market, at very low prices, and in most states found on sale in every candy store, the situation has perils undreamed of at that early period.

"It is noteworthy that cigarets are 'doped' expressly to allay nausea, which is the normal effect of tobacco-smoking upon the uninured human system. The narcotic effect of the adulterant drugs is therefore to ease the smoker's first pang, and to make him more quickly the victim of the tobacco habit.

"When boys begin to smoke, they do so against the wishes and usually against the orders of their parents. This means broken discipline and de-

ception. They have to invent excuses for being absent from home, and to explain away the odor of tobacco; and when a boy begins to lie about these things, he will lie about other things. So far as truth goes, the bars are down. Furthermore, he has to spend more money. Unless he is one of those unfortunate youths who are not held to a moderate weekly allowance, too often he will resort to dishonest means to obtain the money to satisfy his newly acquired taste.

“And that is not all. Boys who spend their time in smoking go where they will find other lads also engaged in the forbidden habit. They find congenial groups in pool rooms, where they learn to gamble. The step from the pool room to other gambling-places, frequented by the unworthy of both sexes, is an easy one. Thus the boy whose first wrong-doing was to smoke, against the wishes of his parents, soon becomes the target for all manner of immoral influences.

“I am convinced that the use of tobacco is responsible for the undoing of seventy-five percent of the boys who go wrong, and it is unfair to blame them; their error is only the continuation of a similar error their fathers have made before them, and now tacitly encourage. It is difficult to make any lad believe that he need not be a fool because his father is one.

“In these days of advanced sociological study, when the mind of the world is set on efficiency, it is astonishing that so little attention has been

given to the effect of tobacco on the young. To mankind at the present time, nothing in the world is so important as the conservation of the boy. Humanity might well make any sacrifice conceivable, to keep its boys clean. Keeping boys clean means keeping girls clean, and whatever keeps boys and girls clean purifies humanity as a whole.

“In other words, the boy is the most important thing in the world, and his purity is the most vital issue. Early smoking is the most harmful, single influence that is at present working against his welfare. We can appreciate the terrific total harm that tobacco does to youth, however, only when we add the psychological harm and the physical harm together. Everything considered, the question is an appalling one.”



CHAPTER X

HOW TO OPPOSE TOBACCO

Ignorance of the effect of tobacco is fundamental to the perpetuity of the tobacco habit in society. When the public is educated to a realization of the subtle and far-reaching evil influence of tobacco, the foundation of its prohibition will have been laid. But a person may be the president of a university, and know little of the results of the use of tobacco.

If society is to be freed from this evil, the nature of tobacco and its effect on the nervous system must be taught before the habit is formed, while the boy still has a place to put this knowledge, and is not prejudiced. After the habit is begun, mentality is changed in such a way that the victim assumes a defensive attitude, which is usually impenetrable.

Quite as fundamental as this knowledge, is the formation of character necessary to withstand the temptation to smoke or chew. Protection from this habit consists of something more than information, scolding or threats. It must be composed of those things which constitute real character, a mentality that is disgusted by the suggestion of the use of tobacco.

Such character is very difficult to build in a child who is under the guardianship of a tobacco-user. In children born of tobacco parents, even physical development may be below normal; how

much more often will the mind be slow to develop; and with neither precept nor example, how can such children develop spiritually?

Suggestions which come to the child by seeing the daily use of tobacco, and the desire to be like the parent, are a constant pull upon child nature, which, when the child is unprotected, will warp even the strongest. Just as a rubber band around two teeth will gradually pull them together, so this influence of tobacco will almost surely compel the child to go down to the father's standard of purity, since the father will not come up to the level of the child.

The Feather-Edge of Tobacco

Tolerance of tobacco may be unconsciously acquired by breathing tobacco smoke. This is certain to occur where tobacco is smoked extensively in a room where a child lives. Such a child may not experience nausea or other disagreeable symptoms when taking the first smoke or chew. On the contrary, the first trial may satisfy a desire for tobacco that has been created by constantly breathing the smoke. How complete are the tactics of evil!

If every child could be safeguarded against this insidious approach of tobacco, and fortified at the point of tobacco's attack; namely, the child's budding spiritual nature, one generation would suffice to stop this evil. But this fortification must be that of real character, reinforced by information. It must be something within the child's nature

akin to that which causes a surgeon to feel uncomfortable when his hands are soiled.

The surgeon, accustomed to having his hands sterile, feels that he must not touch anything that would soil them. This sense of purity trained into and made a part of child-nature will keep every child from being tempted by tobacco, when a knowledge of the nature and effect of tobacco accompanies it. This is the point toward which we must direct our energies in fighting this traffic.

We can not expect to succeed in consummating this plan, except in a minority of cases, and therefore, alone, it will not succeed in stopping this evil. As tobacco leads to immorality, and immorality is the highway to tobacco-using, the tobacco habit perpetuates itself, and is even accumulative. The fact that immorality is insidiously infectious, puts the church to a disadvantage. While we who are capable of giving children such training are raising clean posterity, a generation of tobacco-users will grow up among us, born of parents who are incapable of giving this training to their children. So we must fight tobacco as it is, not as we would have it.

Society needs legal protection from the ravages of tobacco. This is as important as protection from infectious disease, or any other serious danger, and should be obtained by legislation as early as possible. Those who are responsible for the welfare of boys should know their whereabouts at all times, and under what influences they are placed.

Save the Boy

Our judgment in regard to the importance of protection from the tobacco habit causes us to think that, to protect a boy, a parent is justified in using any means necessary. We would not hesitate to send our own son to a reform school, or to jail, in preference to having this practice overtake him.

In the absence of parents who have the necessary qualifications, much can be done through the school and other organizations. A boy who is in danger of tobacco, needs teachers and friends who are willing to help him. He needs something, no matter what, to stand between him and the tobacco devil, and keep him off. As this is done, give the boy a worthy task and teach him to do it. Overlook his errors and trust him; in this way you will be able to develop the good that is in him.

If such a boy doesn't come up to your ideals, believe that he will, and, in time, he probably will. Be patient and helpful, and remember that spiritual growth is always slow. Look for good qualities of the boy, and praise him for them. Teach him ideals, and give him a vision of his possibilities. Don't scold. Keep your temper. Look at the difficulty as it is, not as you want it to be. Every boy has a personality, and it will grow only by the exercise of judgment and the other attributes of mind and soul.

It is better for a boy to judge wrong than to depend entirely upon the decisions of others. As a very large object may be balanced upon a very small base, until it is disturbed by some outside force, so does a very small amount of self-control determine the actions of a large boy and a great mind, until too much pressure is brought to bear upon them; therefore, protect the boy until he is strong enough to protect himself. Don't forget that the soul grows by exercise, food and light, the same as the body. You can be the latter, and you can furnish the other two. Love the boy. Teach righteousness and be what you teach, and you will succeed.

How to Deal with the Adult

The treatment of all the rest of the tobacco evil may be considered under the head of habitual users. To help others overcome the tobacco habit, it is necessary to understand the nature and the gravity of the thing you are treating. When you attempt to oppose the use of tobacco, you are dealing with a poison more deadly than the venom of a rattlesnake. You are facing a problem that attacks the best there is in humanity at its first stroke. When Elbert Hubbard said that tobacco brings the beast to the surface, he meant simply that the highest brain centers are paralyzed or atrophied.

When you are dealing with a confirmed tobacco victim, look at the first chart used in chapter V, and determine from it what mental and spiritual

faculties may remain. Find out how old the subject was when the habit was begun. The younger he began using tobacco the less you may expect of him. Consider his training and his parents. Some persons are born with greater possibilities than others.

When you have made an inventory of the patient's faculties, go back in your imagination to the time he began the habit. Consider the fact that he may have made very little mental and spiritual growth since then. Treat him as you would a boy. Think of him as a boy, with the intellect and morals of a boy, except that these have been degraded by the sins which he has committed since the purity of his youth. In all your dealings with him, apply the ointment of friendship.

It will be futile to force anything between the patient and his habit. It is now too late for that. Don't forget there is a mortgage on his soul, and that very few of these mortgages are paid. Foreclosure is the rule. Pity him. Cover his faults with the mantle of charity. Do not become angry at anything he may say or do. He may not be responsible. When he disappoints you, **forgive** him. If you can not help him, use him as ballast to keep yourself upright, but don't quit trying, and don't lose interest. He is a member of society, and has a definite relation to you.

We Need to Be Large

Don't lose your patience when a user of tobacco does not see things as you do. He has

eyes that see not, and ears that hear not. He may have no place to put the things you treasure most. He deserves more consideration than a cripple. If he has used tobacco freely for several years, he is a cripple. He is the worst kind of cripple there is—he has a crippled head.

Don't let this discourage you. Keep working, and remember that God is helping. He is our Great Ally in this struggle, and nothing will help you more than to get the patient to recognize and call upon God's help. The tobacco mind and heart are like a fractured bone, they need much outside help. God is the doctor and you are the splints, and you need to keep close to the fracture, and in touch with the Doctor.

If you do this and are tactful, you may get the patient to read some good literature on the tobacco habit. Be careful where you get your literature, and don't force it on him. Remember that while the better nature is paralyzed, the beast in a man is stimulated by tobacco. If this process has not gone too far, and the patient can be made to realize that tobacco is injurious, and inspired with a desire to be good, it will not be difficult for him to diminish the amount of tobacco used.

Medical Treatment

Absence of all stimulating foods, such as cocoa, vinegar, pickles, coffee, tea, pepper, mustard,

salty meat, and all irritants, such as peppermint, ginger, etc., from the diet, will help do this. One who is trying to quit using tobacco should live on a grain, milk and fruit diet, but food should be abundant and nutritious. All highly seasoned foods and drinks should be avoided.

A hot bath every evening, requiring the patient to lie in water as hot as he can bear, for fifteen or twenty minutes, followed by brisk rubbing, keeps the pores of the skin open, allows nicotine to escape, and is a sedative to the excited nerves. The patient should live normally, in the open air as much as possible, and take plenty of exercise and recreation.

A solution of silver nitrate, one-fourth of one percent in distilled water, used as a mouth-wash several times a day, and expectorated, helps destroy the craving for tobacco. A one-grain tablet of zinc sulpho-carbolate, chewed, dissolved in the mouth, and swallowed, when tobacco is desired, will take the place of this solution, and is more convenient. These drugs are harmless and may be used in these ways as frequently as desired. If depression is felt when the use of tobacco has been entirely stopped, five grains of quinine may be taken before meals, or one-fortieth grain of strychnine every three hours.

If chewing has been the form of the habit, it is helpful to supply something to chew, to give the muscles, nerves and glands exercise, instead of the usual cud. Dry gentian root that is not too

old is very good for this purpose. These drugs can be secured at small cost at any good drug store, and there is no danger in their use, when used according to these directions. Any person who wants to quit the use of tobacco and has sufficient will-power, can do so by these means, and the desire for tobacco usually disappears within six weeks.

When the amount of tobacco used daily has been reduced without these helps to the minimum that will insure comfort, it is advisable to begin their use, and to stop the use of tobacco suddenly. This is very important. Very, very few are able to quit gradually. When tobacco is stopped, every safeguard must be used to keep the patient from temptation. This should be continued for months, and it is never safe to neglect it with some people. It is encouraging, however, to read testimonials of those who have quit with little difficulty.

The Crux of the Whole Matter

During these important weeks, which sometimes stretch out into months and years, there is no better tonic than prayer. There is nothing that helps to overcome the desire for tobacco more naturally and more completely than the normal use of the spiritual faculties that have been abused by its use. And whatever happens, do not think that stopping the use of tobacco is causing poor health, or may result in death. It may seem

that way, but it has never been known to occur. Those who say they have seen such cases are mistaken.

Remember, of a certainty, that tobacco has never permanently made any one stronger. It may seem to do so, but this is a deceitful lie. Its greatest trick is that of stimulating and narcotizing its victim, making him comfortable, while all the time it is undermining the foundation of health, intellect and morals. Don't be afraid. Hang on like a bull-dog. Don't forget for a moment the importance of your undertaking. If it requires ten years to stop the habit, it is worth it.

Finally, dear Christian worker, if you fail, you will not be alone. With all our study and experience we have been able to get only five percent of those who have consulted us, to persist until cured. You can do nothing without the hearty co-operation of the person you desire to help; with his determination to quit, your help may not be necessary. Don't be discouraged if your friend, or your boy, fails to pay the mortgage on his soul. Words are feeble things to describe such a calamity, but do not despair. Rather rejoice that it is not you, and by a life devoted to the protection of innocents from such a curse, prove that you are worthy of God's grace, and the loving care of friends and relatives by which you have been protected.

CHAPTER XI

WORK THROUGH THE CHURCH

The church can kill tobacco, and the church is our only hope. The work of individuals, the school and other organizations is necessary, but the power to run these must come through the church. What a shame that she, too, is narcotized! Pitiful in the extreme is the fact that leaders of great religious organizations are habituated!

Professors in religious colleges, officers of missionary organizations, and leaders in benevolent and philanthropic activities have not escaped. To him who is uninitiated into the secrets of tobacco, the fact that educational and religious leaders use tobacco seems to discredit much that we have said about its harmful effect. Does the fact that some religious leaders use tobacco not prove that it is not injurious to spiritual life?

Emphatically, no! There are many factors that determine who may be selected by sinners to occupy places of trust. As most of our organizations are intended to be democratic, it is he whose policies agree with the majority, who is supported by a constituency. A religious organization, like a building, does not depend upon the material used at the top so much as it does upon that used in

the foundation. A leader whose life is far above his constituency is frequently less popular than he who is less worthy, and the leader whose life is beyond the appreciation of his constituency is ignored. Jesus was crucified, you know.

The quality of material in any organization determines the kind of leadership it will follow. A Chinaman builds a house of reeds, and covers it every year with straw. When he builds a wall, he uses mud instead of mortar, and when it falls, he rebuilds it. He is always repairing, and always has a hovel, which can not rise more than one story high. Our tobaccoed church has a similar history.

The One-Story Church

The average church is reluctant to pay for any service that is unnecessary merely to exist, and this fact is due to the quality of material composing the church. The church is like a threshing machine, all painted and running, which, when a bundle of wheat is thrown in, chokes down for lack of power. She is like the Chinaman's house; if a Chinaman were to put on a modern tile roof, his building would collapse; likewise, the average church that is urged to undertake a reasonable amount of spiritual exercise, discharges its pastor, or fails to support him.

We have before us a statement of the amount of work, estimated in gifts of money, done by fifty congregations leading in a representative division of the church. This statement was compiled by

a secretary belonging to that division. The average yearly contribution, per capita, of these fifty thousand Christians for all religious purposes is \$2.23. When this is the gift of the leading fifty what must the general average be?

This secretary says, "It is gratifying to find so many churches giving so much, and to know that a great many more are pressing close upon the fifty!" We would like to call this secretary's statement "taffy," but when we compare this offering with the latest statistics of our tobacco bill, which amounts to \$20.00 per capita, we do not feel like calling this even wholesome taffy.

Missionary secretaries in America have been known to spend two dollars and a half a day for cigars. This may be good business, but it is not Christianity. It may "get the money," but it does not save the heathen. Certainly the life that is indifferent to tobacco is not the life God would give the heathen. We are convinced that when opportunity, environment and circumstances are considered, tobacco-using church-members are not better than they.

A Living Lie

J. J. D. Hall, former superintendent of Gallilee Mission, Philadelphia, says: "If there were no God, heaven, hell, Bible, church or religion, I would still be bitterly opposed to tobacco. If swine were to begin its use, the lard, bacon and pork trade would be almost entirely destroyed. If cows were to become addicted to this habit, it

would cast a gloom over the entire milk, butter and beef trade."

G. Stanley Hall, President of Clark University, says: "The basis of intemperance is the effort to secure through drugs the feeling of happiness, when happiness does not exist. There are many drugs which cause this pleasure, and in proportion to the delight they seem to give is the real mischief they work. Tobacco gives a feeling of rest which is not rest. It gives the impression of a power, a pleasure, or an activity which we do not possess. Its function is to force the nervous system to lie. The result of the habitual use of tobacco is to render the nervous system incapable of ever telling the truth."

"Force the nervous system to lie" and "render the nervous system incapable of ever telling the truth" are two statements either of which is sufficient to explain any failure the church can ever make. To disregard truth is to disregard Christ, and life itself. Christianity is the passionate devotion, of all one has and is, to the truth, as found in Jesus Christ.

S. W. Partridge wrote:

"Be truthful, not alone in word, but act;
For some there are who, though their tongue
perchance
Utter no falsehood, yet their gait, their air,
Their tone, their seeming—all so much mislead,
They are themselves a lie."

Cold Fingers

When the combined effort of Christians has made the formation of the tobacco habit impossible, by means of legal protection to the innocent, missionary organizations will not send out statements such as the following, both of which came to our desk in the same mail:

"I am sure you will be sorry to learn that we have fallen far short of our offerings in previous years from the Bible-schools. We fell behind some \$6,000.00 last December, and have not been able to overcome this during the subsequent months. With eight months of the missionary year gone, we are now \$6,210.26 behind the record for last year. We fear this means retrenchment."

"The Executive Committee of the _____ Society has been holding a long session on the question of the financial outlook. After the most careful and prayerful deliberation, it has been decided that retrenchment in all the fields is absolutely necessary at the present moment. The decision has been made to reduce the payment to the fields for the native work 10 percent, all of the missionaries' salaries 10 per cent, and to begin a reduction in the salaries of the secretaries at the office 20 percent."

The above statements were sent out during the Great War. The ordinary vision will attribute them to the war; but recall the ideal with which

this book starts, compare with it the crippled spiritual life of the victim of tobacco, realize that the average government official uses tobacco, comprehend the fact that war is but an expression of the will of the selfish, that the widespread use of tobacco guarantees selfish leadership, and that universal peace is therefore an impossibility until No-Tobacco shall have been attained—then what can be said?

A Financial Yardstick

That we may not lose sight of what seems to be a brighter side of this condition, it may be well to mention in passing that as we write these lines there comes the news that the Centenary Movement of the Methodist Episcopal church is able to report one hundred twenty million dollars pledged in two years for missionary service of the world, while other great denominations are having similar campaigns, that have been financially successful.

But we must not forget that spiritual growth can not be measured with a financial yardstick. It is altogether possible to raise many times this amount of money each year, yet fail to promote the kingdom of heaven by its expenditure. Viewed from the spiritual viewpoint, money is wasted when spent to train a brain that is being made fruitless by the use of a narcotic. We must not forget the phrase, "Thy silver perish with thee."

The truth is that the church is soothed, self-satisfied, contented. A prevalent excuse for using tobacco is that it is soothing. Degeneracy usually is painless. By deceiving its victim and making him think he is happy, without having observed the fundamental laws of happiness, tobacco wastes the money and the manhood that otherwise would support the missionary activities of the church.

This effect of tobacco is temporary, but the tobacco victim is not looking ahead, and he chooses artificial happiness instead of the real variety, and repeats the expenditure as often as necessary, though it costs more in the end. Meanwhile, the salary paid to ministers by twelve leading denominations averages less than three dollars per day, and Americans spend eighty-five times as much for tobacco as they spend for foreign missions.

A Brighter Side

But there is a brighter side. If it does cost as much to keep some mission workers properly poisoned for one day as is required to keep a Bible-woman in China for one month, the best ones do not require it. What if many church members do smoke, there are also many who do not. Suppose the church as a whole is not heeding Jesus' command to "go," there is an ever-increasing number of members who are. To these we wish to speak.

The tobacco problem is our burden, and we are able to take care of it. We have a fine assistant

in Christ. God and we are a majority. Upon us alone depends the turn of future events. It is the best element in the church that must be aroused to oppose tobacco. It will be fatal to all if we decide that because we have never used tobacco we need not be interested. We may as well say that because our own house is not on fire, we will not help our next door neighbor, whose house is burning.

We are not given to excitability, but we are alarmed! Let us not waste our time trying to convince crippled heads that they are crippled. An insane person may think everybody insane but himself, and the habitual user of tobacco has the same difficulty in seeing himself. Get busy among those who are not crippled, and arouse among them such an intelligence and sentiment that God will be enabled to save further generations through them.

If circumstances compel us to sing, "We are not divided,—All one body we," when we know this is untrue, let us at least remember there is no such thing as life without activity. If we would make a better condition, we must work. In the fight against tobacco, we are apt to be like the opium patient, who must be walked and sometimes whipped to save his life.

The Value of Discontent

The following is an extract from a speech by Dr. Matthew Woods, of Philadelphia, at a meeting of physicians who had invited him to a "smoker."

Attending their "smoker" he gave them a lecture on tobacco. We will do well to digest and to heed it.

"Beneficent discontent, the originator of reform, the mother of science, literature and art, the maker of beauty, the divine cause to which we are indebted for the amenities of social intercourse, and all the buoyant exhilarations of modern life! Our country, national constitution, our consorting here as clothed men, instead of barbarians around the burning bodies of our enemies, are all due to the influence of this thoughtlessly regretted possession.

"But for discontent, Luther would have remained a monk; freedom of speech, tolerance in religion, rights of private judgment, and liberty of conscience would have been unknown, the Declaration of Independence unwritten. Without it, we either retrograde or stand still; with it, advancement is sure.

"The naked savage is content with his bed of leaves—Alexander, discontent because there are no more worlds to conquer. It was discontent that invented the spade, the harrow, the plow. It created the locomotive, the steamer, the telephone. The studiousness of the scholar, ardor of the poet, sacrifice of the patriot, fire of the hero, and rapture of the saint are all due to the presence of rest-preventing discontent; yet, so oblivious are we of its value as a means of conquest and development, that instead of having it insti-

gate to the removal of obstacles, as our elders did, to secure their opposite, we merely aim to destroy it with a drug.

"We put an enemy into our mouth to steal away our discontent, and thousands of young men as a consequence fail in the race of life, as the great world with its struggles and aspirations moves on. West Point rejects them, Oberlin does, and many of the better colleges would like to refuse them. Success does not attend them; arrested development is their portion, but what care they! Like the Lotophagi in the Homeric Legend, they have eaten of the enchanted fruit, and are content to live in effortless idleness in Lotusland."

Be Careful, or You'll Be Stupid

Shall service-enjoying Christianity be satisfied with this artificial and fatal contentment of such a large portion of our race? Let us not allow inheritance, association, suggestion and those qualities which have come to us because we are part of a tobaccoed society, so to destroy our virility, that we will be like the students described by David Starr Jordan, President of Leland Stanford University. He says: "Boys who smoke cigarets are like wormy apples—they drop long before harvest time." We are convinced that by the Lord's help we will not; but unless we come more speedily to a realization of the magnitude of the tobacco evil, it will victimize a host of our children.

As an example of our stupidity, consider our notion of the cigaret. This little roll, which is so simple that it can be made by any one, anywhere, at any time, is being much abused. It has had the distinction of several societies organized to oppose it; but, judged from the viewpoint of efficiency, it is the tobacco victim's most economic method. Being small, dry and loose, its tobacco burns in a relatively large supply of oxygen, and combustion is more nearly perfect in the cigaret than in any other method of smoking, while very little nicotine collects in the stub.

This produces smoke which is least irritating, and for this reason may be inhaled, even into the most remote air cells of the lungs, without discomfort. This exposes a large mucous surface to the absorption of nicotine, which permits rapid absorption, therefore there is less waste. For this reason the efficiency of the cigaret is as much more desirable to the user of tobacco, than that of other methods of nicotine administration, as the automobile is preferable to the horse.

The cigaret is our most efficient method of nicotine administration, nothing more. Students of tobacco tell us that the cigaret is sometimes adulterated and that there are chemicals produced by this method of using tobacco that are not found in other methods, but we are convinced that these factors are of minor importance, even if they be true. When nicotine is absorbed from the entire surface of the air cells of the lungs,

nothing else is necessary to explain the death-dealing effect of the cigaret.

We have troubled ourselves too much about the exact composition of cigaret smoke, while the manufacture of the cigaret has grown until it amounts to nearly two hundred million a day in the United States. Including hand-rolled cigarets, the total number consumed by Americans has now approached the use of three cigarets per day, per capita. When we consider that this is only one of the five methods of using tobacco, it should arouse us to a sense of our duty!

We denounce this method of using tobacco, but allow the cigar to continue its popularity, under the guise of the natural adjunct of a gentleman, simply because it is nearly all wasted. Condemnation of the cigaret is an indication of shallow thought. It is not logical to condemn the best way of using a bad thing; he who condemns the cigaret, while he fails to denounce other methods of using tobacco, should condemn the automobile, the railroad, the telephone and all other modern agencies.

The Use of Cigars Is More Unprincipled than the Use of Cigarets

When the economic administration of tobacco is so unpopular, what feelings should a knowledge of its wasteful methods arouse? The only thing for which tobacco can be used is to poison. The cigaret does this effectually, while the cigar fails, because money invested in it is practically all lost.

We will never be able to prohibit the sale of cigarettes while we are indifferent to the use of cigars. We can never accomplish such a great undertaking by busying ourselves with details, while we ignore principles.

The fact that an intelligent society has noticed only the injury of tobacco's least wasteful practice is proof that tobacco does its work in the dark. Christian, if you are alive, intelligent and virile, you will help take this instrument of destruction, that no adjective can describe—this submarine that is damning souls by wholesale—and hurl it into the bottomless pit, from whence it came.

It is safe to say that we will go forward very little, at least very slowly, until tobacco is removed. We may as well think of organizing the inmates of an asylum for battle as to expect Christian unity, universal peace, or even co-ordination of effort of this tobacco-soaked generation. Like race horses at a county fair, we prance and sweat and chew the bits, each endeavoring to get the lead, in the race of life, looking for every material advantage, with phantoms of selfish gain replacing our ideals, and conscious of little else.

Frequently using methods worse than dumb animals, and realizing no interdependence, we start again and again in the race of life, only to be called back. The church has been trying to complete this starting process for nineteen centuries, and even now the greater portion of hu-

manity is not acquainted with Jesus' program. Worse still is the fact that the majority of those who have heard the gospel are indifferent to its appeal, and apparently unconscious of its immeasurable benefits! Tobacco causes indifference, and this condition of the church is the natural result of a few decades of its effectual administration.

Let Us Pray

Father of Life, take us who regard thy voice into thy hand. Nourish and strengthen us, with thy truth. Give us hearts that are tuned to truth, and that throb for humanity. Sharpen us with difficulty, until we have no flaw upon our spiritual edge. Teach us that anywhere beyond thy grace and love is hell. Inspire us to work at our own physiology with as much interest as we do at an automobile. Give us to realize that every soul that is below his possible attainments is a personal devil, infecting those who are nearest, and retarding all of us.

Instill into us a greater love for thy Word, not only for its history, and its letter, but for its spirit also. Father, give us purity, vitality and sense, and help us preserve and keep these secure from harm. Exact service from those who would be carried. Entice us to see society's leaks, and command us to repair them. Constrain us to carry, as well as to lead. Drive us from theories that coddle us, and from excuses that throw upon government and environment the blame which belongs to weak wills and incompetent

hands. Drill into us the fact that it is to our advantage to love and to protect each other.

Replace our laziness by fatigue, and shame us for poisoning each other. Forbid that any shall participate in his own destruction. Drive impurity from us until we can agree. Give patience and impatience, each at the time and place where it will serve thee best, and bring us through efficient, mutual service into a great army of redeemed, keeping step and marching harmoniously to the heights where each shall see thy face. All this we pray selfishly for our own sakes.



CHAPTER XII

WHY WORK FOR TOBACCO PROHIBITION

The prerequisites of a crop of beautiful apples lie within a crab apple tree and a Burbank. Likewise the perfection of the Kingdom of Heaven must be brought about by wizards of truth, from the material that society affords.

This tobacco-soaked generation, plus time and proper adjustment, will bud and bloom and finally yield abundance of golden fruit, but we shall not be able to accomplish this until the church makes an intelligent application of the truth, which now she is merely dispensing.

We had a friend who worked at a clinic in a medical college. One day we found him at the dispensary window idle, while a score of patients were waiting. Most of the patients had been there before, and each knew that he must wait until his specialist came.

As we talked, a new patient came in. He insisted that the clerk give him medicine at once. Having made his own diagnosis, he desired to have the clerk prescribe the remedy. The clerk said to him, "You must wait for Dr. So-and-So, who will soon be here. Please have a seat."

This displeased the patient, but it was the only safe procedure. The lack of similar accuracy and detailed service is what is injuring the church to-

day. Few religious organizations make any effort to articulate the dynamics of truth to special individual ailments. We have forgotten that Jesus said: Ye shall know the truth, and the truth shall make you free.

Greater Detail Is Necessary

In this day of specialism the church is still dealing in generalities. The world comes to the church door, and each person is given exactly the same kind of prescription, to be applied as he may see fit. A sinner may hear the preacher tell him it is wrong to smoke, and after the sermon, goes up the street with a cigar in his mouth, teaching boys to dissipate their mental and spiritual energy.

And since it is true that "As a man thinketh in his heart, so is he," when we permit any agent to degrade a man's thought, we degrade the man. It is easy to see that our resources must be administered to the ailments of society by methods which are more practical, effective, and informal. There is a necessity of making service a more fundamental factor of our worship.

What is needed is not more churches and preachers to dispense, but rather, a more serviceable Christianity—a larger percentage of wizards of truth, who know how to make an application of the potential energies of truth to the lives of sinners, in such a way that it will prevent degeneracy and insure growth.

When a child in school, we used a slate and pencil, erasing by spitting upon the slate, and rubbing it dry with the hand. Today American school children have been taught a better way. Did the church teach them? No; but she very probably had much to do with the development of the teacher. The fact that we must use the word "probably" here is what is discrediting the church.

The influence by which the church does such things is so remote that the average mind sees no relation between cause and effect. It is said of Jesus that he went about doing good. It is the impression of the world that the church is the representative of fogysm, and in some instances this is true. The average man outside the church knows he is not good, but his experience causes him to believe it is impracticable to be good.

This man believes the church, about which he has no experience, is a sort of eccentricity, which will do well to adjust itself to his notions; so he jogs along through life with this impression, going occasionally to that church which most satisfactorily entertains and coddles him. It will require a more careful application of truth, a more detailed study of the problems that confront the church, greater determination, and a more joyous service, to change this impression.

Practical Christianity Is Our Only Hope

We have come from savagery to the practices and the ideals of the present. Remove the church,

and we will revert to savagery. But this is not a reason for her existence. Her purpose is to save society from error, and if she does not complete this task, even her present attainments will fail.

Savagery crucified Jesus, and now degeneracy has been added. And who is responsible? Recall the chart studied in chapter five. Does the principle taught by it permit us to believe that the victim of tobacco, whose intellect is being ravished, and whose spiritual possibilities of growth are almost exhausted, is responsible? Is he not a victim of a condition into which he innocently stumbled?

Was there a legal fence, or even a danger sign where this degenerate fell? Can we hope to convince the world that we are interested in its safety, and allow flagrant dangers to exist while we make no effort to protect the innocent? If unfortunates are crippled beyond self-help, where does this fact place the responsibility for the safety of future generations?

If humanity wanders into unsafe paths, is the head or the tail to blame? So long as the church is indifferent to a menace such as tobacco, can we reasonably expect others to make an effort to educate humanity?

Tradition indicates that the Indians first used tobacco during their worship of various deities, inhaling the smoke through the nose. If an appeal to religious instinct was necessary to begin such a practice, can we hope that its prohibition

will ever be accomplished without the help of our religious nature?

Ralph Lane, the first governor of Virginia, introduced tobacco into England by presenting some tobacco and a pipe to Sir Walter Raleigh. It is said of Raleigh that he "took a pipe of tobacco a little while before he went to the scaffold." Are we going to allow a large portion of our population to follow his example, even to the point of disgraceful death?

E. O. Taylor says that traders carried tobacco from western Europe "eastward into Turkey, Arabia, Persia and the whole of Asia." Today, tobacco is used by practically all Chinese, even women. If America begins now, and does her utmost to redeem herself from the mistake of giving tobacco to the world, when will God say "Enough"?

Taylor also says, "In 1624, the Pope anathematized all who defiled the sanctuary of God by even carrying snuff. In Constantinople, smoking was considered so ridiculous that any Turk caught smoking was conducted in ridicule through the streets, with a pipe passed through his nose. In Russia, whoever was found snuffing was condemned to have his nostrils split."

Are We Retrograding

How does this sentiment of three hundred years ago compare with ours? Is this not proof that tobacco has influenced society, even those who do not use it? In spite of the warning of

such men as Thomas Jefferson, who said, "The culture of tobacco is productive of infinite wretchedness," we have gone into a tobacco sleep.

God has indicated his disapproval in many ways. We quote again from Taylor, "The old tobacco lands of Maryland and Virginia are an eye-sore, odious barrens, looking as though blasted by some genius of evil. The towns of beautiful Connecticut Valley most given over to tobacco-raising have been growing poorer during all the years of its culture, although enormous crops have been marketed.

"This seems like the silent judgment of God upon the abuse of his ground. A revival may never be expected to succeed in such a place. Ministers who have had experience in tobacco districts often feel that time spent there is wasted. The people seem to be hardened. The best sermons fall powerless upon dull ears and a stupefied conscience. Tobacco-users are the last to surrender to God."

No careful student of tobacco can doubt that there are many whose minds are depraved by constant association with users of tobacco. Upon what relation of the tobacco industry has God not frowned? We can not comprehend the effect of tobacco upon humanity, and the tobacco business staggers the imagination.

During the fiscal year 1920-21 there were manufactured in the United States 275 cigars and 1,966 cigarets per second, night and day. Our to-

bacco crop for that year was 754,032 tons, grown upon 1,894,400 acres of land. To carry this crop would require a procession of boats, each carrying a ton, reaching from the source of the Missouri River to the Gulf of Mexico, with the center of each boat 31 feet behind the center of the one in front of it.

As this procession moves by once a year, the population on both sides of these rivers is discussing boot-legging, patent medicine, tuberculosis, immigration, slums, better roads, high cost of living, capitalism, infant mortality, divorce, Christian unity, land fertility, socialism, commercialism, missions, materialism, sex purity, universal peace, and many other important questions, but is just being aroused to the fact that a basis of purity is the first essential of every constructive social effort.

We Reap What We Sow

We have societies for the study and protection of dumb animals. Some of these organizations are nearly fifty years old. In a periodical printed by one of them, we read: "The greatness of a nation consists not so much in the number of its people or the extent of its territory as in the extent and justice of its compassion—Inscription on statue erected in recognition of the gallant animals which perished in the Anglo-Boer war."

Christian, are you content to do nothing for the children all about you who will suffer the terrible injustice of the tobacco evil, when our civilization

supports societies and periodicals that have done so much for our dumb animals, even erecting monuments to their memory? Will this sentimentalism combined with such injustice take us to heaven?

From the same periodical we read: "The best friend the animals ever had was born among them in the stable of a village inn." When we have among us organizations for the purpose of protecting the dumb brutes which Jesus loved, how must our present attitude toward the children appear to him? We seem to have concluded that, because our faith is sustained by the hope that hovers about the empty tomb of Jesus, our heads also may be empty.

When we recall that a few years of anti-opium agitation in China killed the opium traffic, we do not know what to think of Americans. The fact that we are permitting tobacco companies to make this victory of the Chinese a failure, by the substitution of tobacco for opium, should give Christians who are doing nothing against tobacco a deep feeling of remorse!

By imposing a tax on tobacco, our government admits that its use is a nuisance. But our government can do no more than this until American manhood and intelligence rise to a higher level, although this practice is illogical—yes, farcical! We accept a portion of the price of every chew and smoke, which makes us a party to the business. In legal terms, our government is

an "accessory before the fact" to every evil result of tobacco degeneracy.

We get a glimpse of the magnitude of this evil when we think of Horace Greeley's words: "Show me a drunkard who does not use tobacco, and I will show you a white black bird." What right has a government to punish criminals, and accept a tax on the article which causes their degeneracy? Christian, think of this graduated, devil's highway—tobacco culture, tobacco manufacture, tobacco license, tobacco sale, tobacco habit, nicotine brain, loss of self-control, crime, penitentiary, hell!

Guard the Vital Thing

One hundred percent of our children should come into the church, and each one should grow into a dynamic force to upbuild society. We should consider nothing less than this a normal condition, but we have substituted habit for normality, and the consequence is that, although we are selfish, self really suffers more often than any other interest.

We think we are fighting our own battle, but we delude ourselves. We are like the child who loved a young chicken, and hugged it so tight that she killed it. Those of us who do give our children proper care, carelessly permit our neighborhood to be infested with degenerating influences until too often the care we have given our own children proves inadequate. Our energies need to be directed a little differently.

Moral and legal barriers must be constructed at the entrance of avenues along which sinners travel while wasting our resources and their own. We must bar some of the paths that permit the young to leave the great practical highway of righteousness, and by so doing lead those who now constitute society's load, to form habits that will help rather than hinder.

Tobacco victims are either innocent or unfortunate, and deserve our protection. This can not be construed to mean domination of the state by the church. What it really is, and must be, is the intelligent administration of government by Christian people.

Many of our difficulties are explained by the fact that the margin between the actual and the ideal is too small; in other words our ideals must be placed higher. This study of tobacco indicates that ideals can never go higher until tobacco is outlawed.

To prohibit the use of tobacco will require time and patient labor. Money represents these. It can be given toward the direction of society's energies along helpful lines, or it may be used for a thousand purposes which are less helpful, and others which are positively harmful. Our disposition of energy, time and money, more than any other characteristic, determines whether we are Christian. He is most Christian who adds most to those endeavors that direct humanity upward.

When and Where to Lift

Our courage needs to take another form. It would be more profitable were we to spend a greater portion of our energy draining and cultivating the social marshes about us, instead of madly competing for the highest social pinnacles.

When Christians so direct their energies that their efforts develop that character which gives joy in serving, although having to live in an old house, God's work will be done and Christian civilization will lift us, with every other member of society, to that mountain peak where there will be no danger of contamination from those who are degenerate, for degeneracy will have disappeared, and the whole of society's combined energies will be exerted in growth.

Frederick Lynch very truthfully says: "There is no peril ultimately more destructive of religious life than worldliness, even when it does not take the form of vice. Even a healthy, happy, outdoor life, if absorbed only in self, is not Christian."

We point the Christian who is looking for a great task, to the tobacco problem. Dr. Willard Parker said, "Tobacco is doing more harm in the world than rum. It is destroying our race." Rum is going. That point in American intelligence from which we shall see the evil of tobacco is just ahead.

In comparing these two evils, it is only necessary to say that nicotine is a more violent poison than alcohol. More people use tobacco, and they

use it more constantly. Its effect is more subtle and stealthy than that of alcohol. Its results are not so noticeable, since it does not arouse the mind to viciousness, but paralyzes, atrophies and degenerates it.

Tobacco is sin modernized. It is the submarine of the church. It destroys interest in others. When a man's interest in others is gone, the best he can do is to be interested in things. For this reason our civilization is very materialistic. The tobacco habit is more filthy than drinking, and causes greater discomfort to that portion of society which does not use it. The use of tobacco is therefore psychologically adapted to cause selfishness and disregard for others.

The very fact that it was unknown in Bible times and is not mentioned in holy writ is a disadvantage to the church. A study of this combination has convinced us that the enormity of this evil is sufficient explanation of the fact that the church has not comprehended it.

After No-Tobacco, What?

"It was the second year of his ministry. He was popular with the people, and the church was doing well. But everything was quite conventional and regular. There was a young lady in the church who had been for years one of the most devout and loyal members.

"The white plague selected this young girl as its victim. Within three months her savings had

disappeared. A call came to the minister for help. It did not come from the girl, but from a friend. The minister had been preaching that religion consists of 'doing good,' and here was an opportunity.

"But when the matter came before the brethren, one of the most influential of the number said, 'We can't shoulder this responsibility. We have all we can carry. The church is in debt and we are behind on the preacher's salary. The county will simply have to take care of her.' The preacher was humiliated, and in a spirit of intense feeling said, 'This church will take care of this girl as long as she lives, and give her a Christian burial when she dies, or there will be a vacancy in this pulpit at once.'

"Of course the preacher was excited and spoke hastily; but he had seen the Lord. The brethren said, 'Well, we'll try it.' And they did. It cost several hundred dollars to care for this girl and give her a Christian burial. But it was the best investment that church ever made.

"There was a noted atheist in town whose comment was the verdict of the community, 'That church has done the cause of Christ more good by caring for that girl than it would have done by five years' preaching.' " When will the church come to such a standard of efficiency? Not while we continue to spend more for tobacco than we invest in church and schools.

There is good reason to believe that many misdemeanors, and still a larger percent of crimes will cease when the use of all narcotics has been effectually prohibited. Tobacco is the most stealthy of all narcotics, and its use is, therefore, the most extensive. Its subtlety is its armor. Few people realize it, but its influence affects every person living under the stars and stripes.

Tobacco Pressure

The decisions even of those who oppose tobacco are frequently determined by it. When the best people are asked to oppose tobacco, they are apt to say, "Is it wise?" Interpreted, this means: If I take a stand against tobacco, what will be the effect of this action on my friends, and my business? Tobacco is determining, more than we realize, the channels along which our thoughts run. Its beaten, poisoned track dominates business, politics and religion.

A personal experience will illustrate. The writer was plaintiff in a trial before a lunacy commission. The defendant's mental condition had been the subject of three months' gossip; his mother had been insane, and he had previously been sent away twice for treatment.

This individual was quarrelsome and had brought three suits for damage against innocent persons within a month. When he began suit against us without a cause, we did our duty to the community and to the defendant, by appeal-

ing to the county for protection, supposing the officers would take advantage of our complaint to give the defendant due care.

The prosecuting officer helped us until political pressure was brought to bear on him. After this, he helped the defendant, and while we were on the witness stand he quizzed us about our knowledge of tobacco, intimating that we are mentally abnormal because we oppose tobacco.

This official omitted the examination of some of the witnesses, most of the others gave a negative testimony, and the trial was a farce, the verdict of sanity having been previously agreed upon. When this prosecuting officer, by whose request complaint had been made, dismissed the case "for lack of evidence," he apologized for having allowed a complaint to be made, giving as the reason that it had been made by a physician, "whom we have found to be abnormal on the subject of tobacco." Five years later this official died suddenly, in the home of a prostitute.

This explains Paul's meaning when he said to the Corinthians, "Dare any of you, having a matter against his brother, go to law before the unrighteous?" This trial was dominated by political influence, and this domination was made possible by tobacco degeneracy. Every person who was a party to it was, to our knowledge, a tobacco cripple. We do not accuse them of dishonesty, for they were only true to the brain in which they lived. We pity them.

Our Responsibility

More guilty than they, is the man who, having his faculties unimpaired and learning the truth about tobacco, is indifferent to this national curse. Every victim of tobacco is unconsciously in league with every other habitual user, since each has the tobacco type of brain, and their combined influence is such that nothing will thwart it, except the combined influence of those who have been more fortunate. Until we do our duty, the truth will be "crushed to earth", as it was on Calvary.

By this time the thoughtful, prayerful reader has seen that NO-TOBACCO is nothing more than a standard of safety. It is a goal toward which the church must grow, or from which she will drift. To those who are courageous enough to advocate No-Tobacco, has been given the task of protecting the integrity of the church. Ours it is to call attention to an evil which is destroying the foundation of the Kingdom of Heaven. Upon our success depends the ability of the church to unself herself.

Our failure means nothing less than the eventual loss of the virility, the sanity, the very virtue of the human race! It is ours to guard this precious jewel, by protecting the purity of children. Carlyle said of the child: "Good Christian people, here lies for you an inestimable loan; take all heed thereof, in all carefulness employ it;

with high recompense, or else with heavy penalty will it one day be required back."

Let us insist that worship shall not be formal, and that it must go beyond devotion to doctrine, and be interpreted into life. Let us make worship that study and adoration of the qualities of God which will result in Christ-like living. God help us to dare to help God!

And when God shall have been enabled through us to show the church that she is bound spiritually by slavery to tobacco, she will put it away. Just as the spirit of Christ freed men from the gladiatorial games, feudalism, human torture, and human slavery, so will it annihilate the greatest of all idols, tobacco!

(The End.)



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